THE

HISTORY

OF

MASONRY;

OR THE

FREE MASONS

POCKET-COMPANION:

CONTAINING

The Hiſtory of MASONRY from the Creation to the preſent Time;

The Inſtitution of the GRAND LODGE of Scotland;

Liſts of the OFFICERS of the GRAND LODGES of Scotland and England;

Their Cuſtoms, Charges, Conſtitutions, Orders and Regulations.

TO WHICH IS ADDED,

A large Collection of SONGS, PROLOGUES, EPILOGUES, &c.

[THE THIRD EDITION.]

EDINBURGH:
Printed by WILLIAM AULD.

M,DCC,LXXII.

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BRITISH MUSEUM

TO THE

RIGHT HONOURABLE AND MOST WORSHIPFUL

PATRICK

EARL of DUMFRIES,

GRAND MASTER MASON OF SCOTLAND;

THIS

POCKET-COMPANION

AND

HISTORY OF FREE MASONS,

IS,

WITH ALL DUE RESPECT,

MOST HUMBLY INSCRIBED,

BY

HIS LORDSHIP'S

Moſt obedient,

And moſt humble Servant

The PUBLISHER.

22 JY 63

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THE HISTORY OF MASONRY.

CHAP. I.

The ſtate of MASONRY *from the* Creation *to the* Flood.

THE divine wiſdom having reſolved to form the world, and to reduce a wild *chaos* to a fair, regular, and permanent ſyſtem, the almighty Architect, not only traced out the whole plan of the *univerſe*, but gave *life* and *being*, *form*, and *figure*, to every part of what before had been a rude, indigeſted, and immoveable heap of matter.

When the *Fiat* for light was given, the dull, heavy, and terrene parts of matter which overclouded the *expanſum*, obeyed the Almighty's command, and began to range into form and order. Some ſubſided to the centre of the earth; but the lucid and fiery particles aſcending higher, ſeparated the light from the darkneſs, and made the firſt day and night, which became more lucid and ſerene by the work of the ſecond day; when the waters were drawn off from the chaos, and diſmiſſed to their ſeveral orbs and ſtations.

The delightful element of the air was diſentangled and extracted from the chaos; and next day the waters of the earth being gathered into one place, the dry land appeared, and was furniſhed with graſs for cattle, and herbs and fruit-trees for the nouriſhment of man. On the fourth day, the ſame divine wiſdom created the glorious orbs of the ſun to rule the day, and the moon to rule the night, and likewiſe for the meaſure and computation of time. Theſe great bodies thus ſet in order, he proceeded to the creation of the *animal* world; and began with *fiſh* and *fowl*, which the divine power formed out of ſuch matter as was mixed and concocted with the water, and gave them a prolific virtue, and a natural inſtinct for generation, to preſerve their ſpecies, and to multiply their individuals; a virtue which he alſo beſtowed on the terreſtrial animals, both ſavages, tame creatures, and creeping things.

All things neceſſary for man's felicity * being perfected, and ſo ordered and diſpoſed as to contribute, in their ſeveral capacities, to his benefit and delight, then was MAN alſo created, and introduced into the world, in a manner and ſolemnity not unbecoming the Lord and GOVERNOR of it: a work

Year of the world 1. Before Chriſt 4004.

* The firſt Chriſtians computed their time as the nations among whom they lived, till the year of Chriſt 532, when Dionyſius, a Roman abbot, taught them to compute from the birth of Chriſt.

work ſo truly divine, that the power of no ſubordinate intelligence could be capable of it, and was not perfected without a peculiar conſultation of the divine Perſons; the reſult whereof was, to create man after the image of God; with a *heart* thoroughly inſtructed in the noble ſcience of GEOMETRY, for his own improvement, and the inſtruction of his deſcendents, in the art of applying every part of the creation to the glory of the Creator, and to the benefit of the creature; with a *mind* fortified to bear the divine preſence, qualified for the divine converſe, fully illuminated by the divine Spirit; and with a *body* indulged with the privilege of immortality, adorned with ſuch comelineſs and majeſty, as might challenge the rule and juriſdiction of this inferior world; and bleſſed with an univerſal harmony in all its faculties; an *underſtanding* fraught with all manner of knowledge; a *will* ſubmitted to the divine pleaſure; *affections* placed upon their proper objects; *paſſions* calm and eaſy; a *conſcience* quiet and ſerene, with reſplendent holineſs and perfect felicity.

This happy ſtate was but of very ſhort duration, by our firſt parents diſobedience to the divine precept in *paradiſe*, which much defaced the beautiful works of the creation; entailing ſin, pain, and death, upon their poſterity: with guilty ſhame they were forced to exchange fair Eden's garden for an uncultivated world, which

produced nothing but what was the effect of toilſome labour; and where they had no other proſpect than a ſad variety of ſorrow, care, and trouble.

Even in this ſtate, however impaired, we cannot, in any wiſe, ſuppoſe man to be ignorant of the liberal ſciences, much leſs of Geometry. For, ever ſince the fall, we find the principles of it in the hearts of his offspring, who thereby are enabled to trace the *wiſdom*, *ſtrength*, and *beauty* diſplayed in all the wondrous works of creation; and thence, with adoration, reflect them to their almighty and ineffable origin. And that though, after his expulſion from Eden, he and his poſterity were entirely taken up in the invention, and making of what might be uſeful to fence them from the inclemency of the weather, and the brutal world, now at perpetual war with them; yet, under theſe terrible circumſtances, we muſt perceive, that, of all ſublunary beings, man is the moſt adapted to ſociety; has the ſeeds of juſtice, kindneſs, and benignity (which are the ſinews of concord and brotherly love) born with him, and implanted in his breaſt: that he has the gift of ſpeech, whereby he can expreſs his thoughts, impart his mirth, ſorrows, and ſecrets; communicate his counſels, and participate in compacts beneficial to himſelf and his fellow-creatures: and happy ſtill in this, that God had not withdrawn from him his knowledge of GEOME-

TRY,

TRY, by which ſeveral curious arts were invented, which to this day have been the glory of mankind, and an ornament to the world.

Hence it is, that there is in man a fund of induſtry, and a certain happy ingenuity in inventing ARTS and SCIENCES, whether *mechanical* or *liberal;* all of which have a mighty tendency to the delight and benefit of mankind. And therefore we need not queſtion but that the wiſe God, by implanting theſe ſingularities in our nature, intended, as another end of our creation, that we ſhould not only live happily ourſelves, and ſpend our time in beneficial occupations, or agreeable amuſements, but be likewiſe mutually aſſiſtant to each other, and inſtruments for the good of HUMAN SOCIETY; which, in the ſcripture-phraſe, is *to be all of one mind, having compaſſion one for another, and to love as brethren;* as all that have been true and faithful, have ſet an example to the *free and accepted.*

We may be very well aſſured, that Adam inſtructed his deſcendents in GEOMETRY, and the application of it to whatever crafts were convenient for thoſe early times; without which, the *children of men* muſt have lived in woods, dens, and caves, like brutes; or at beſt, in ſome poor and wretched hovels of mud.

Cain with his family and adherents, being expelled from Adam's altars, and pre-inſtructed in the prin- Year of the world 129. Before Chriſt 3875.

ciples of GEOMETRY and ARCHITECTURE, forthwith built a ſtrong city and called it *dedicate* or *conſecrate*, after the name of his eldeſt ſon Enoch; whoſe race, following his example, improved not only in GEOMETRY and MASONRY, but made diſcoveries of ſeveral other curious arts. Thus Jabal firſt invented the uſe of tents, to order cattle, and building in ſtone and timber: Jubal was the firſt inventor of muſic and muſical inſtruments; and Tubal-Cain found out the art of forging and working metals: of making armour and war-like weapons, and was alſo famous for his great ſtrength and ſkill in war.

The deſcendents of Seth came nothing behind thoſe of Cain, in the cultivation of geometry and maſonry; for Enoch, the fifth from Seth, who propheſied of the deluge and conflagration, leſt theſe arts and ſciences ſhould ſlip out of the knowledge of men, raiſed two columns, one of brick, the other of ſtone, and inſcribed their inventions upon them, that, if the pillar of brick happened to be overthrown by the flood, that of ſtone might remain; which Joſephus tells us, was to be ſeen, in his time, in the land of *Siriad*.

The enterpriſing genius of man began to exert itſelf very early, in the arts of aſtronomy, building, working in braſs and iron, in muſic, and every ſcience, uſeful and entertaining; and the undertakers were not limited by a ſhort life.

They

They had time enough before them to carry things to perfection; but whatever their ſkill, learning, or induſtry performed, all the remains or monuments thereof have long ſince periſhed.

None can doubt, but Aſtronomy, which muſt have been preceded by geometry, was invented from the commencement of time. As there is nothing more ſurpriſing than the regularity of the heavenly *luminaries*, it is eaſy to judge, that one of the firſt curioſities of mankind, was to conſider their courſes, and to obſerve the periods of them. It was not curioſity only that prompted men to apply themſelves to aſtronomical ſpeculations; neceſſity itſelf may be ſaid to have obliged them to it. For if the *ſeaſons* are not obſerved, which are diſtinguiſhed by the motion of the SUN, it is impoſſible to ſucceed in AGRICULTURE. If the duration of the *month* and *year* were not determined, a certain order could not be eſtabliſhed in *civil affairs*, nor the days allotted to the exerciſe of *religion* fixed. Thus, as neither *agriculture*, *polity*, nor *religion*, could diſpenſe with the want of Aſtronomy, it is evident that mankind were obliged to apply themſelves to the SCIENCES from the beginning of the world,

The poſterity of Seth, who had for ſome ages retained their integrity in the true worſhip of God, and a cloſe application to the ſciences, were at laſt infected with the ſame contagion

of

of profaneneſs and immorality, as the race of Cain: ſo that all ſorts of wickedneſs overſpread the earth, and reigned triumphant: but at laſt ended in their deſtruction and extirpation by the deluge in which all the human race periſhed, except Noah, and his family*. Here was a diſmal face of things: inſtead of the earth, adorned with the productions of nature, and the improvements of art, a watery deſart appeared, which offered nothing to the view of heaven, but the floating wrecks of man and his fellow-creatures, who were ſwept away with the common deſtruction: which was the moſt dreadful and amazing judgment, the moſt terrible and portentous cataſtrophe that nature ever yet ſaw.

CHAP. II.

The ſtate of MASONRY *from the flood to the building of* Solomon's *temple.*

Year of the flood 1. Before Chriſt 2348. THE firſt piece of maſonry that we know of immediately under divine direction, was the ARK †, wherein Noah, and his three ſons, Shem, Ham, and Japhet, all true maſons, were preſerved from deſtruction; all the reſt of mortals periſhing.

* Jared lived after his ſon Enoch 435 years, and died aged 962, *A. M.* 1422.

† Gen. vi. 14, &c.

ing. They brought with them over the flood, and afterwards communicated to their children, GEOMETRY, and the art of building: and from theſe maſons, or four grand officers, all the preſent race of mankind are deſcended. The firſt thing he did upon his landing, was to build an altar, and offer a burnt-ſacrifice of every clean beaſt and fowl. God having accepted the ſacrifice, bleſſed Noah, and gave him power over all living creatures, with a permiſſion to eat them as freely as of the produce of the ground; however, he forbid him to eat the blood of animals, or to ſhed that of man; ordering him to puniſh man-ſlaughter with death, and to people the world as faſt as he could.

Being all of one language and ſpeech, *it came to paſs as they journeyed from the* EAST *towards the* WEST, they found a plain in the land of Shinaar, and dwelt there together as Noachidæ, or ſons of Noah, the firſt name of MASONS; and, for fear of the bad conſequence of ſeparation, they reſolved to keep together; for which purpoſe we find, that great numbers of them aſſembled in the plains of Shinaar, to build a city and large tower; but as this was only in order to make themſelves a name, and prevent their diſperſion, God, for their vanity, confounded their ſpeech, occaſioned that which they endeavoured to avoid; and hence this

Year of the flood 101. Before Chriſt 2247.

tower

tower was called *Babel* or *confuſion*. Upon the the top of this tower was an obſervatory, by the benefit of which it was, that the Babylonians advanced their ſkill in Geometry and Aſtronomy beyond all other nations; for when Alexander took Babylon, Caliſthenes the philoſopher, who accompanied him thither, found they had aſtronomical obſervations for 1903 years backwards from that time, which carries up the account as high as the 115th year after the flood, and fifteen after the building of the tower of Babel. All which ſhews that, after the diſperſion, they ſtill carried with them the knowledge of MASONRY, and improved it to a great degree of perfection.

Year of the flood 2017. Before Chriſt 331.

Nimrod or Belus, the ſon of Cuſh, the eldeſt ſon of Ham, and founder of the Babylonian monarchy, being grand maſter of all maſons after the general migration, built many ſplendid cities in Shinaar; and Aſſhur the ſon of Shem, being driven by Nimrod out of Babylon, built the cities of Nineveh, Rechaboth, Kalah, Reſen, and many others in Aſſyria. The learned mathematicians in thoſe parts, who in after ages, were called *Chaldees* and *Magicians*, cultivated the ſcience and the art, under the patronage of the kings and great men of the Eaſt.

Year of the flood 331. Before Chriſt 2217.

The confuſion of tongues, which gave riſe to the ancient practice of maſons converſing without

without the uſe of ſpeech, hindered not the improvement of maſonry in their ſeveral colonies; for the deſcendents of Shem in Aſia, Ham in Africa, and of Japhet in Europe, left behind them ſufficient veſtiges to demonſtrate their great ſkill in maſonry. But of theſe, the Aſſyrians and Egyptians ſeem to have made the greateſt progreſs in this royal art, as the walls of Babylon, and the pyramids of Egypt, two of the ſeven wonders of the world, abundantly teſtify.

Mitzraim or Menes, the ſecond ſon of Ham, carried to, and preſerved in Egypt, their original ſkill, and much cultivated the art: for ancient hiſtory informs us of the early fine taſte of the Egyptians, by their many magnificent edifices, and great cities, as Memphis, Heliopolis, Thebes with an hundred gates, &c. beſides their *palaces* and *ſepulchres*, their *obeliſks* and *ſtatues*, the coloſſal *ſtatue* of SPHINX, whoſe head was an hundred and twenty feet round, and their famous *pyramids*, the greateſt being reckoned the *firſt* or earlieſt of the ſeven *wonders* of *art*, after the general *migration*. Some ſay it was built of marble, brought from the quarries of Arabia; for there is no veſtige of a quarry near it. Others call it of artificial ſtone, made on the ſpot, moſt of them 30 feet long. The *pile* at bottom was 700 feet ſquare, and 481 feet high; but others make it much higher: and in rearing it,

Year of the flood 160. Before Chriſt 2188.

300,000

300,000 *maſons* were employed for twenty years, as if all the people had joined in the grand deſign.

The Egyptians excelled all nations alſo in their amazing labyrinths. One of them covered the ground of a whole province, containing many fine palaces, and 100 *temples*, diſpoſed in its ſeveral quarters and diviſions, adorned with columns of the beſt *porphyry*, and the accurate *ſtatues* of their gods and princes; which *labyrinth* the Greeks long afterwards attempted to imitate, but never arrived at its *extenſion* and *ſublime*.

The Aſſyrians and Chaldeans were the firſt of mortals after the flood, who applied themſelves to the noble arts, according to Joſephus, Pliny, Diodorus, and Cicero

Year of the flood 428. Before Chriſt 1920.

But the arts which firſt ſprang, and afterwards flouriſhed among the Chaldeans, were transferred out of Chaldea and Aſſyria to the Egyptians by Abraham. For when, at the command of God, he went forth from his native ſoil into Paleſtine, and from thence into Egypt, and perceived the Egyptians to be taken with the ſtudy of good arts, and to be of a very notable wit and capacity for learning, he communicated to them arithmetic and aſtronomy, and conſequently geometry, which muſt of neceſſity go before aſtronomy: in which ſtudies afterwards the Egyptians ſo flouriſhed, that Ariſtotle [1 *Metaph. c.* 1.] affirms, though erroneouſly, that the

the mathematic arts were firſt found out in Egypt, by their prieſts; who, by their employment, were at leiſure for theſe things.

The deſcendents of Abraham, being ſojourners and ſhepherds in Egypt practiſed very little of architecture, except the building of tents, till about eighty years before their *exodus*; when, by the over-ruling hand of Providence, they were trained up to the building in ſtone and brick; and built for the Egyptians the two ſtrong cities of Pithom and Raamaſis, in order to make them expert maſons, before they poſſeſſed the promiſed land, then famous for good maſonry. Year of the flood 774. Before Chriſt 1574.

During the forty years peregrination of the Hebrews in the wilderneſs of Arabia, towards Canaan, God was pleaſed to inſpire with wiſdom of heart, Aholiab of the tribe of Dan, and Bezaleel of the tribe of Judah, who erected the glorious tabernacle, where the divine Shechinah reſided, and the ark of the covenant was depoſited; which proved afterwards the model of Solomon's temple, according to the pattern God gave to Moſes on mount Horeb, who then became grand maſter of the lodge of Iſrael, to which he gave wiſe regulations and charges; though the tradition thereof has not been tranſmitted down to us ſo perfect as might have been wiſhed, Year of the flood 858. Before Chriſt 1490.

Joſhua ſucceeded in the direction: he marſhalled the Iſraelites, and led them over Jordan, which God made dry for their march, into the promiſed land: and having finiſhed his wars with the Canaanites, he fixed the tabernacle at Shiloh, and Ephraim, ordering the chiefs of Iſrael to ſerve their God, cultivate the land, and carry on the grand deſign of architecture in the beſt Moſaic ſtyle.

Year of the flood 897. Before Chriſt 1451.

The Iſraelites made prodigious progreſs in the ſtudy of Geometry and Architecture; but were ſtill exceeded by the Canaanites, Phœnicians, and Sidonians, in the ſacred architecture of ſtone, who, being a people of happy genius and frame of mind, made many great diſcoveries and improvements in the ſciences, as well as in point of learning, though it is very probable, they excelled much more in the labours of the hand than thoſe of the head. The glaſs of Sidon, the purple of Tyre, and the exceeding fine linen they wove, were the product of their own country, and their own inventions: and for their extraordinary ſkill in working of metals, in hewing timber and ſtone; in a word, for their perfect knowledge of what was ſolid, great, and ornamental in Architecture, it need but be remembered, the great ſhare they had in erecting and decorating the temple at Jeruſalem; than which, nothing can more redound to their honour, or give a clearer idea of what their own buildings muſt

muſt have been. Their fame was ſuch for their juſt taſte, fine deſign, and ingenious invention, that whatever was elegant, great, or pleaſing, was diſtinguiſhed by way of excellence, with the epithet of Sidonian; or for the artiſts to be men of Tyre: and yet the one temple, or tabernacle of the one true God, at Shiloh, exceeded them all in *wiſdom* and *beauty*, though not in *ſtrength* and *dimenſions*.

The city of Tyre, Sor, or Tſor, was built by a great body of Sidonian maſons from Gabala, under their *grand maſter*, and proper princes, or directors; who finiſhed the lofty buildings of the city, with its ſtrong walls and aqueducts, in a manner greatly to the honour and renown of thoſe who had the conducting of this grand deſign. Year of the flood 1096. Before Chriſt 1252.

The Phœnicians built, in a grand and ſumptuous manner, the famous temple of Dagon, at Gaza, and artfully ſupported it by two ſlender columns, not too big to graſp in the arms of Samſon; who, pulling them down, the large roof fell upon 3000 of the lords and ladies of the Philiſtines, and killed them all, himſelf ſharing the ſame fate. Year of the flood 2231. Before Chriſt 1252.

In after times, Abibal, king of Tyre, repaired that city, and ſo did his ſon Hiram; under whom the kingdom of Tyre was in a very flouriſh- Year of the flood 1292. Before Chriſt 1056.

ing condition. He alſo repaired and improved ſeveral cities in the eaſtern parts of his dominions; and being a maſon, he took the direction of the craft upon himſelf, and became a ſumptuous grand maſter; he enlarged Tyre, and joined it to the temple of Jupiter Olympius, ſtanding in an iſland: he alſo built two temples, one to Hercules, and the other to Aſtarte; with many other rich and ſplendid buildings.

Year of the flood 1302. Before Chriſt 1046.

During all this period, the Iſraelites, by their vicinity to the artiſts of Tyre and Sidon, had great opportunities of cultivating the royal art, which they failed not diligently to purſue, and at laſt attained to a very high perfection, as well in *operative maſonry*, as in the regularity and diſcipline of their well-formed *lodges*, which through all ſucceeding ages has hitherto ſuffered no change.

CHAP. III.

The ſtate of MASONRY *from the foundation to the conſecration of the temple.*

DAvid, king of Iſrael, through the long wars he had with the Canaanites, had not leiſure to employ his own craftſmen, or thoſe he had obtained from his ſteady friend and ally, King Hiram of Tyre; for almoſt his whole reign was one continued ſeries of wars, fatigues, and misfortunes.

misfortunes. But at length, having taken the city of Jebus, and ſtrong-hold of Zion from his enemies, he ſet the craft about repairing and embelliſhing the walls and public edifices, eſpecially in Zion, where he fixed his reſidence; and which was from him called the *city of David*; as alſo by him, or in his time, the old Jebus obtained the name of Jeruſalem. Year of the flood 1301. Before Chriſt 1047.

David, now worn down with years and infirmities, and drawing near his end, aſſembled the chiefs of his people, and acquainted them with his deſign to have built a magnificent repoſitory for the ark of God; having made great preparation for it, and laid up immenſe quantities of rich materials: as alſo, plans and models for the different parts of the ſtructure, with many neceſſary regulations for its future eſtabliſhment; but found it was the divine will, that this great work ſhould be accompliſhed by his ſon Solomon. He requeſted them to aſſiſt in ſo laudable a work; and they were not backward to fulfil his requeſt; ſo that an amazing quantity of gold, ſilver, copper, and other metals, beſides precious ſtones, marble, porphyry, and other rich materials, were brought to him from all parts of the kingdom. Year of the flood 1333. Before Chriſt 1015.

The king died ſoon after in the 70th year of his age, after having reigned ſeven years in He-

bron, over the houſe of Judah, and thirty-three over all the tribes.

Upon the death of David, and the ſucceſſion of Solomon to the throne, the affection Hiram had ever maintained for the father, prompted him to ſend a gratulatory embaſſy to the ſon, expreſſing great joy to find the royalty continued in the family. When theſe ambaſſadors returned, Solomon embraced the occaſion, and wrote a letter to Hiram in theſe terms:

Year of the flood 1336. Before Chriſt 1012.

King Solomon *to King* Hiram, *greeting.*

" BE it known to thee, O King, that my fa-
" ther David had it a long time in his mind
" to erect a temple to the Lord; but being per-
" petually in war, and under a neceſſity of clear-
" ing his hands of his enemies, and making
" them all his tributaries, before he could at-
" tend to this great and holy work, he hath left
" it to me in time of peace, both to begin, and
" to finiſh it, according to the directions, as
" well as the prediction of *ALMIGHTY GOD.*
" Bleſſed be his great name for the preſent
" tranquillity of my dominions! and, by his
" gracious aſſiſtance, I ſhall now dedicate the
" beſt improvements of this liberty and leiſure
" to his honour and worſhip. Wherefore I
" make it my requeſt, that you will let ſome of
" your people go along with ſome ſervants of
" mine

" mine to Mount Lebanon, to aſſiſt them in cut-
" ing down materials towards this building;
" for the Sidonians underſtand it much better
" than we do. As for the workmen's reward
" or wages, whatever you think reaſonable
" ſhall be punctually paid them."

Hiram was highly pleaſed with this letter, and returned the following anſwer.

King Hiram *to King* Solomon.

" NOthing could have been more welcome
" to me, than to underſtand that the go-
" vernment of your bleſſed father is devolved,
" by God's providence, into the hands of ſo
" excellent, ſo wiſe, and ſo virtuous a ſucceſſor;
" his holy name be praiſed for it! That which
" you write for ſhall be done with all care and
" good will: for I will give order to cut down,
" and export ſuch quantities of the faireſt cedars
" and cypreſs-trees, as you ſhall have occaſion
" for: My people ſhall bring them to the ſea-
" ſide for you, and from thence ſhip them a-
" way to what port you pleaſe, where they
" may lie ready for your own men to tranſport
" them to Jeruſalem. It would be a great ob-
" ligation, after all this, to allow us ſuch a
" proviſion of corn in exchange, as may ſtand
" with your convenience; for that is the com-
" modity we iſlanders want moſt."

Solomon

Solomon was highly pleaſed with this anſwer of the Tyrian king, and, in return for his generous offers, ordered him an yearly preſent of 20,000 meaſures of wheat, and 20,000 meaſures of fine oil for his houſehold, beſides the ſame quantity of barley, wheat, wine, and oil, which he engaged to give Hiram's maſons, who were to be employed in the intended work of the temple. Hiram was to ſend the cedars, fir, and other woods, upon floats to Joppa, there to be delivered to whom Solomon ſhould direct, in order to be carried to Jeruſalem. He ſent him alſo a man of his own name, a Tyrian by birth, but of Iſraelitiſh deſcent, who was a ſecond Bezaleel, and honoured by his king with the title of Father; and in 2 Chron. ii. 13. is called HIRAM ABIF. This inſpired maſter was, without queſtion, the moſt cunning, ſkilful, and curious workman that ever lived, whoſe abilities were not confined to building only, but extended to all kinds of work, whether in gold, ſilver, braſs, or iron; whether in linen, tapeſtry, or embroidery; whether conſidered as an architect, ſtatuary, founder, or deſigner, ſeparately or together, he equally excelled. From his deſigns, and under his direction, all the rich and ſplendid furniture of the temple, and its ſeveral appendages, were begun, carried on, and finiſhed. Solomon appointed him, in his abſence, to fill the chair, as deputy grand maſter; and in his preſence, ſenior grand warden, maſter of work, and

and general overſeer of all artiſts, as well thoſe whom David had formerly procured from Tyre and Sidon, as thoſe Hiram ſhould now ſend. The fellow-crafts were ordered to be partitioned into LODGES, of a certain number, with a maſter and wardens in each, to be duly paid, fed, and clothed, and to take care of their ſucceſſion: thus a laſting foundation was laid of perfect harmony, love, and friendſhip; each knew his peculiar buſineſs and duty, and the *grand deſign* was vigorouſly purſued. The alliance between theſe wiſe and learned princes ended only with their lives.

Dius the hiſtorian tells us, that the love of wiſdom was the chief inducement to that tenderneſs of friendſhip betwixt Hiram and Solomon; that they interchanged difficult and myſterious queſtions, and points of art, to be ſolved according to the true reaſon and nature of the matter in hand. Menander of Epheſus, who tranſlated the Tyrian annals out of the Philiſtine tongue into Greek, alſo relates, that when any of theſe propoſitions proved too hard for thoſe wiſe and learned princes. Abdeymonus, or Abdomenus, the Tyrian, called in the old conſtitutions, Aymon, or Hiram Abif, *anſwered every device that was put to him*, 2 Chron. ii. 14; and even challenged Solomon, though the wiſeſt prince on earth, with the ſubtilty of the queſtions he propoſed.

To carry on this ſtupendous work with greater

er eaſe and ſpeed, Solomon cauſed all the craftſmen, as well natives as foreigners, to be numbered, and claſſed as follows, viz.

1. HARODIM, princes, rulers, or provoſts, in number, 300

2. MENATZCHIM, overſeers and comforters of the people in working, that were expert *maſter-maſons*, 3300

3. GHIBLIM, ſtone-ſquarers, poliſhers, and ſculptors; and ISH-CHOTZEB, men of hewing; and BENAI, ſetters, layers, or builders, being able and ingenious fellow-crafts, 80,000

4. The levy out of Iſrael, appointed to work in Lebanon, one month in three, 10,000 every month, under the direction of noble ADONIRAM, who was the junior grand warden, 30,000,

All the free maſons, employed in the work of the temple, excluſive of the two grand wardens, were 113,600

Beſides the Iſh-Sabbal, or men of burthen, the remains of the Old Canaanites, amounting to 70,000, who are not numbered among maſons.

Soloman partitioned the *fellow-crafts* into certain *lodges*, with a *maſter* and *wardens* * in each

* According to the tradition of old maſons, who talk much of theſe things.

each; that they might receive commands in a regular manner, might take care of their tools and jewels, might be regularly paid every week, and be duly fed and clothed, &c. and the *fellow-crafts* took care of their ſucceſſion by educating *entered apprentices*. Thus a ſolid foundation was laid of perfect *harmony* among the brotherhood; the *lodge* was ſtrongly cemented with love and friendſhip; every brother was taught ſecrecy and prudence, morality and good-fellowſhip; each knew his pecular buſineſs, and the *grand deſign* was vigorouſly purſued at a prodigious expence.

When they were all duly marſhalled, Solomon, who had been ſtill adding immenſe quantities of gold, ſilver, precious ſtones, and other rich materials, to thoſe which David had laid up before his death, put them into proper hands, to be wrought into an almoſt infinite variety of ornaments. The vaſt number of hands employed, and the diligence, ſkill, and dexterity of the *maſter of work*, the overſeers, and fellow-crafts, was ſuch, that he was able to level the *foot-ſtone* of this vaſt ſtructure, in the fourth year of his reign, the third after the death of David, and the 480th after the children of Iſrael's paſſing the Red-ſea. This magnificent work was begun in Mount Moriah, on Monday the ſecond day of the month Zif, which anſwers to the twenty-firſt of our April, being

Year of the world 2992. Of the flood 1336. Before Chriſt 1012.

being the ſecond month of the ſacred year; and was carried on with ſuch prodigious ſpeed, that it was finiſhed in all its parts in little more than ſeven years, which happened on the eighth day of the month Bull, which anſwers to the twenty-third of our October, being the ſeventh month of the ſacred year, and the eleventh of King Solomon. What is ſtill more aſtoniſhing is, that every piece of it, whether timber, ſtone, or metal were brought ready cut, framed, and poliſhed, to Jeruſalem; ſo that no other tools were wanted or heard, than what were neceſſary to join the ſeveral parts together. All the noiſe of axe, hammer, and ſaw, was confined to Lebanon, and the quarries and plains of Zeredathah, that nothing might be heard among the maſons of Sion, ſave harmony and peace.

The length of the temple, or holy place, from wall to wall, was ſixty cubits of the ſacred meaſure; the breadth twenty cubits, or one third of its length; and the heighth thirty cubits to the upper ceiling, diſtinct from the porch; ſo that the temple was twice as long and large every way as the tabernacle. The porch was 120 cubits high; its length twenty; and breadth ten cubits. The harmony and ſymmetry of the three dimenſions in the temple are very remarkable, which are the proportions congruous to the three great concords in muſic, which muſt be a grateful proportion to the eye, as that harmony in muſic is ſo exceedingly raviſhing

viſhing to the ear. The oracle, or moſt holy place, was a perfect cube of twenty cubits, thereby ſhadowing the perfection of happineſs: the great philoſopher Ariſtotle ſays, that he who bears the ſhocks of fortune valiantly, and demeans himſelf uprightly, *is truly good, and of a ſquare poſture, without reproof.* Beſides, as the ſquare figure is the moſt firm in building, ſo this dimenſion of the oracle was to denote the conſtancy, duration, and perpetuity of heaven. The wall of the outer court, or that of the Gentiles, was 7700 feet in compaſs, and all the courts and apartments could contain 300,000 people: the whole was adorned with 1453 columns of Parian marble, twiſted, ſculptured, and voluted, with 2906 pilaſters, decorated with magnificent capitals, and about double that number of windows, beſides thoſe in the curious pavement. The oracle and ſanctuary was lined with maſſy gold, adorned with all the embelliſhments of ſculpture, and ſet with numerous, moſt gorgeous, and dazzling decorations, of diamonds, and all kinds of precious ſtones.

No ſtructure was ever to be compared with the temple for its exactly proportioned and beautiful dimenſions, from the magnificent portico on the eaſt, to the glorious and venerable *Sanctum Sanctorum* on the weſt; with the numerous apartments for the kings, princes, ſanhedrim, prieſts, Levites, and people of Iſrael; and the outer court for the Gentiles, it being

an houſe of prayer for all nations. The proſpect of it highly tranſcended all that we are now capable to imagine, and has ever been eſteemed the fineſt piece of maſonry upon earth, before or ſince.

Year of the flood 1356. Before Chriſt 992.

The old conſtitutions aver, That ſome ſhort time before the conſecration of the temple, King Hiram came from Tyre, to take a view of that edifice, and to inſpect the different parts thereof, in which he was accompanied by King Solomon, and the deputy grand maſter Hiram Abif; and, after his view thereof, declared the temple to be the utmoſt ſtretch of human art. Solomon here again renewed the league with Hiram, and made him a preſent of the ſacred ſcriptures, tranſlated into the Syriac tongue, which, it is ſaid, is ſtill extant among the Maronites, and other eaſtern Chriſtians, under the name of the *old Syriac verſion*.

The temple of Jehovah being finiſhed, under the auſpices of the wiſe and glorious king of Iſrael, SOLOMON, the prince of architecture, and the GRAND MASTER Maſon of his day, the fraternity celebrated the *cape-ſtone* with great joy: but their joy was ſoon interrupted by the ſudden death of their dear and worthy Maſter Hiram Abif; nor leſs was the concern of King Solomon, who, after ſome time allowed to the craft to vent their ſorrow, ordered his obſequies to be performed with great ſolemnity and de-

cency,

cency, and buried him in the lodge near the temple, according to the ancient uſages among maſons; and long mourned for his loſs.

The fame of this grand edifice ſoon prompted the inquiſitive of all nations to travel, and ſpend ſome time at Jeruſalem, and ſurvey its excellencies, as far as was allowed to the Gentiles; and they ſoon found, that the joint ſkill of all the world came infinitely ſhort of the Iſraelites, in the *wiſdom*, *ſtrength*, and *beauty* of their ARCHITECTURE; when the wiſe King SOLOMON was GRAND MASTER of all *maſons* at Jeruſalem, and King HIRAM * was *grand maſter* of Tyre, and inſpired HIRAM ABIF had been *maſter* of *work*; when true complete *maſonry* was under the immediate care and direction of heaven; when the NOBLE and the *wiſe* thought it their honour to be the aſſociates of the ingenious craftſmen in their well-formed *lodges*; and ſo the temple of JEHOVAH, the one true GOD, became the juſt wonder of all *travellers*, by which, as by the moſt perfect pattern, they reſolved to correct that of their own countries upon their return.

* The *tradition* is, that King Hiram had been *grand maſter* of all *maſons*; but when the temple was finiſhed, Hiram came to ſurvey it before its conſecration, and to commune with Solomon about *wiſdom* and *art*; and finding the great *Architect* of the univerſe had inſpired Solomon above all mortal men, Hiram very readily yielded the pre-eminence to Solomon *Jedidiah*, the *beloved of God*.

CHAP. IV.

The ſtate of MASONRY *from the conſecration to the deſtruction of* Solomon's *temple, and captivity of the* Jews.

THE work of the temple being completed, the fraternity were next employed in carrying on other great works in Jeruſalem, as alſo in building the houſe of the foreſt of Lebanon, with a large watch-tower, that looked on the road to Damaſcus; and ſeveral cities on the road from Jeruſalem to Lebanon; the ſtore-cities eaſt and weſt of Jordan; the cities of Aſor, Magedon, and Gazara, in the land of the Philiſtines: and, laſt of all, Tadmor, in the deſart toward Syria, one day's journey from the Euphrates, and ſix from Babylon, called in latter times by the Greeks, Palmyra, with a lofty palace in it; the vaſt and glorious ruins of this once great city, in marble pillars, arches, and other grand remains, has been at large deſcribed, and are ſeen by travellers to this day.

All theſe and many more coſtly edifices were finiſhed in the ſhort ſpace of thirteen years after the temple, by the care of 550 princes, or maſters of work; for MASONRY was carried on throughout all the kingdom of Iſrael, and many lodges were conſtituted under Grand Maſter

1369. Before Chriſt 979.

Maſter Solomon, who, as the *old conſtitutions* relate, annually aſſembled the GRAND LODGE at Jeruſalem, to preſerve the cement of the fraternity, and tranſmit their affairs to the lateſt poſterity.

Upon the deceaſe of Solomon, many of his maſons began to travel, and carried with them the high taſte of architecture, with the ſecrets of the fraternity, into the ſeveral ſtates of Aſia, and Africa, and alſo into Europe; for the tradition is, that they travelled to Hercules's pillar in the weſt, and to China in the eaſt; and the *old conſtitutions* do moreover affirm, that one called Ninus, who had been at the building of the temple, brought the refined knowledge of the ſcience and the art into Germany and Gaul. Year of the flood 1373. Before Chriſt 975.

In many places, being highly eſteemed, they obtained ſpecial privileges; and becauſe they taught their *liberal art* to the *free-born* only, they were called FREE MASONS; conſtituting *lodges* in the places where they were employed in building, by the encouragement of the great, noble, and wealthy, who ſoon requeſted to be *accepted* as members of the *lodge*, and *brothers of the craft*; till, by merit, thoſe *free* and *accepted maſons* came to be maſters and wardens. Then it was, that kings, princes, and potentates, became grand maſters, each in his own dominion, in imitation of King Solomon, whoſe *memory as a maſon* has been duly worſhipped,

and will be till architecture ſhall be conſumed in the general conflagration; for he never can be rivalled, but by one equally inſpired from above; ſo that the Gentile nations improved every where beyond expreſſion, and became excellent maſons.

The diviſion of Solomon's dominions into the kingdoms of Iſrael and Judah, did not much affect the fraternity, or diſturb their lodges: for Jeroboam ordered them to build him two palaces, the one at Sichem, and the other at Penuel, and alſo to make and erect the two curious ſtatues of the golden calves, with temples for their worſhip, the one in Bethel, and the other in Dan, which were worſhipped by the Iſraelites till they were taken and carried away by Salmaneſer, and Tiglath-Pileſer. King Baaſha built Tirza for his palace; and king Omri built Samaria for his capital; where his ſon King Ahab built a large and ſumptuous temple for his idol Baal, afterwards deſtroyed by King Jehu, and a palace of ivory, beſides many caſtles and fenced cities.

Year of the flood 1374, Before Chriſt 74.

The people of the Leſſer Aſia became excellent maſons, particularly at Sardis in Lydia, and all along the ſea-coſt in their mercantile cities, and eſpecially at Epheſus, where the old temple of Diana, which had been built in the days of Moſes, and burnt down ſome years after the death

Year of the flood 1407. Before Chriſt 941.

death of Solomon, was now ordered to be re-edified in great ſplendour. Accordingly the kings of Aſia refounded and adorned it with 127 pillars of the beſt marble, in two rows, in the form of a double portico, each ſixty feet high, and thirty-ſix of them were of moſt exquiſite ſculpture, by the direction of Dreſiphon and Archiphron, the diſciples of Solomon's travellers: but it was not finiſhed till the days of Hezekiah, king of Judah, by Demetrius and Pæonius, the Epheſian, having employed the craft for 220 years.

The temple of Diana was of the Ionic order, in length 425 feet, in breadth 220, with a duly-proportioned height. This magnificent and admirable fabric became the third of the ſeven wonders of art, and the miſtreſs of Leſſer Aſia; and which, for its aſtoniſhing workmanſhip, Xerxes, the avowed enemy of image-worſhip, thought fit to leave ſtanding, while he burnt all the other temples in his way to Greece.

But on the ſame day that Alexander the Great was born, after it had ſtood 365 years from the time of its being finiſhed, this beautiful edifice was burnt to the ground by a villain, who thought thereby to tranſmit his name to poſterity; for, upon being put to the rack, he acknowledged that his only view was, that, by deſtroying ſo excellent a work, he might perpetuate his name, and make it be remembered

Year of the flood 1992. Before Chriſt 356.

in

in after-ages: whereupon the council of Aſia made a decree, that no one ſhould ever name him; but this made him ſo much the more remembered, ſo remarkable an extravagance ſcarce eſcaping any of the hiſtorians that have written of thoſe times. It was again rebuilt by the famous architect and deſigner Denocrates, at the expence of the neighbouring princes and ſtates.

The Aſſyrian monarchs, ever ſince Nimrod and Ninus, had cultivated the royal art, eſpecially at their great Nineveh, down to Sardanapalus, who, being beſieged by his brother Tiglath-Pileſer, and his general Nabonaſſar, burnt himſelf, his family, and vaſt treaſure in old Nimrod's palace, in the twelfth year of Jotham king of Judah; when the empire was partitioned between Tiglath, who ſucceeded at Nineveh, and Nabonaſſer, who reigned over Chaldea.

Year of the flood 1598 Before Chriſt 750.

Nabonaſſar, called alſo Beleſis and Baladan, was an excellent architect and aſtronomer; and, during his whole reign, employed and encouraged the craft, particularly in building the great Babylon, which is not mentioned by any author before Iſaiah, who writes both of its riſe and ruin. From the beginning of his reign, commenceth the famous aſtronomical æra, which ſtill bears his name. The *ſcience* and the *art* long flouriſhed under the Babylonian princes, and extended now to the remoteſt parts of Aſia.

Aſia. About this time alſo, we find that old maſonry took a weſtern courſe; for the diſciples of Solomon's travellers, by the encouragement of princes and ſtates in the Weſt, built, enlarged, embelliſhed, and adorned cities paſt number, particularly Conſtantinople, Rome, Ravenna, and many more in Greece, Italy, Spain, and Gaul.

The Syrians adorned Damaſcus, by the aſſiſtance of Solomon's maſons, with a lofty temple, a royal palace, and a public altar of moſt admirable workmanſhip; which laſt ſo raviſhed Ahaz, king of Judah, that he cauſed a pattern thereof to be taken, and ſent it to Urijah, the high-prieſt of Jeruſalem; and upon his return, having removed the altar of the Lord out of its place in the temple, ordered this new altar to be ſet up in its ſtead. Year of the flood 1608. Before Chriſt 740.

Nebuchadnezzar captivated all the royal family and flower of the nobles of Judah, eſpecially of the more ingenious craftſmen, that were of the faireſt countenance and quickeſt parts, laid waſte the whole land of Iſrael, and, with numberleſs other fine edifices, deſtroyed the glorious and inimitable temple of Solomon: for in the fifth month, on the ſeventh day of the month, *i. e.* towards the end of our July, came Nebuzaradan captain of the guards to the King of Babylon, to Jeruſalem, and after having Year of the world 3416. of the flood 1760. before Chriſt 588.

having taken out all the ſacred veſſels, and the two famous pillars, that were in the temple; and all the riches that could be found in the king's palace and the city, he did, purſuant to the command of his maſter, on the tenth of the ſame month, ſet both the temple and city on fire, overthrew all the walls, fortreſſes, and towers belonging thereto, wholly razing and levelling it to the ground, till he had brought all to a thorough and perfect deſolation, after it had been finiſhed and conſecrated 416 years.

Year of the flood 1778. Before Chriſt 570.

Nebuchadnezzar being now at reſt from all his wars, and being in full peace at home, he applied himſelf with vaſt induſtry to the carrying on this great deſign, in finiſhing of his buildings at Babylon, and employed therein all the able artiſts of Judea, and the other captives to join his own Chaldean maſons; who, by their joint labour, made it the fourth of the ſeven wonders of art. The moſt famous works therein were the walls of the city, the temple of Belus, in which were placed the brazen ſea, the pillars, *&c.* brought from Jeruſalem, the palace and hanging gardens, the river, and the artificial lake and canals, made for draining that river. In the magnificence and expence of which works he much exceeded whatſoever had been done to any king before him: and, excepting the amazing wall of China, nothing like it has been ſince attempted, whereby any one elſe can be equalled to him. This

ſumptuous-

ſumptuous *grand maſter* alſo cauſed to be erected in the plains of Dura, a golden image of their god Baal, ſixty cubits high, and ſix broad; containing 7000 Attic drachmas of gold, according to Diodorus, which amounts to three millions and a half of our money.

The Jewiſh captives, after Nebuchadnezzar's death, kept themſelves at work in regular lodges, waiting the appointed time of their deliverance; for Belſhazzar being ſlain, Cyrus the Perſian ſoon after removed the imperial ſeat to Suſiana, in Perſia, and thereby put an end to the Babylonian empire, after it had ſtood 209 years; and promiſed the Iſraelites great favour, and a ſpeedy reſtoration to their own land. Year of the flood 1810. Before Chriſt 538.

The Medes and Perſians had much improved in the royal art, and had even out-done the Aſſyrians in maſonry at Ecbatana, which being repaired, beautified, and vaſtly enlarged by Dejoces, king of the Medes, who reigned there with great wiſdom, honour, and proſperity, for above fifty years; during which time he conſtantly employed THE FRATERNITY, and it becoming a great city, he is, for this reaſon, by the Greeks, thought to be the founder of it. Alſo Suſiana and Perſepolis, with many more fine cities, were built before the Perſians had overcome the Aſſyrians and Babylonians in war, where they had ſhewn admirable ſkill; but yet did not come up Year of the flood 1641. Before Chriſt 707.

to the accuracy of the temple, and other ſtructures of Solomon.

CHAP. V.

The ſtate of MASONRY *from Grand Maſter* Cyrus, *to Grand Maſter* Seleucus Nicator.

Year of the flood 1812. Before Chriſt 536. CYRUS, now king of kings, and founder of the Perſian empire, iſſued out his decree for reſtoring the Jews unto their own land, and the rebuilding of the temple at Jeruſalem; and conſtituted for his principal grand maſter of Judea, Zerubabel, the ſon of Salathiel, under the title of Tirſhatha, by immediate commiſſion from him. All the veſſels of gold and ſilver brought to Babylon from Jeruſalem, were, by this decree, ordered to be delivered by Mithredath, the king's treaſurer, to Zerubabel, who carried them back to Jeruſalem; the veſſels that were at this time reſtored, amounted to 5400, the remainder was brought back by Ezra, in the reign of Artaxerxes Longimanus many years after. But before the temple was half-finiſhed, Cyrus died, which then put a ſtop to the work, and afterwards by various artifices of his ſucceſſors; yet in twenty years it was finiſhed, which happened in the ſixth year of Darius Hyſtaſpes; though far inferior to the temple of Solomon, either for extent or decoration; yet, being in the true Solomo-

Year of the flood 1832. Before Chriſt 516.

nian

nian ſtyle, it was the fineſt building upon earth. The Sidonians were frank and liberal towards this work, as in the days of Hiram, bringing down cedar-planks in abundance from Libanus, to the ſea-ſhore, and from thence into the port of Joppa, as they had been ordered, firſt by Cyrus, and after him by Darius. Here alſo the curious *craftſmen* held *ſtated* and *regular* LODGES, as in the days of Solomon, aſſociated with the *maſter-maſons*, giving lectures, and ſtrictly adhering to good *old* uſages.

Darius was a prince of wiſdom, clemency, and juſtice; and hath the honour to have his name recorded in holy writ for a favourer of God's people, a reſtorer of his temple, and a promoter of his worſhip therein; he was bleſſed with a numerous iſſue, a long reign, and great proſperity. In the time of his reign, firſt appeared in Perſia, the famous Zerduſht or Zoroaſtres, the Archimagus or *grand maſter* of the magians: he was called the teacher of all human and divine knowledge; and his diſciples were great improvers of geometry and the liberal arts, erecting many palaces and fine temples in the empire, and long flouriſhed in eaſtern Aſia. A remnant of them are ſtill to be found in Perſia, and ſeveral parts of the Eaſt, who retain many uſages peculiar to the *free maſons*; but they are not conſidered in a religious view, for every *brother* is left to *liberty* of *conſcience*, being only

Year of the flood 1828. Before Chriſt 520.

ſtrictly charged to maintain the *cement* of the *lodge*, and the articles of Noah.

Year of the flood 1838. Before Chriſt 510. Ahaſuerus, called Artaxerxes Longimanus, having married the beautiful Jeweſs, Queen Eſther, became a great favourer of the Jews; and in the third year of his reign, he made a great feaſt in his palace of *Suza; and the drinking was according to the law; none did compel: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every man's pleaſure*, Eſth. i. 5, 8. He alſo appointed Ezra, the learned ſcribe, to ſucceed Zerubabel in the direction of the *craft*, who built many ſynagogues, as well in Jeruſalem, as in the other cities of Judea, and next to him Nehemiah, who built the ſtrong walls of Jeruſalem. He, for that purpoſe, divided his workmen into claſſes or companies; more properly *lodges*, and aſſigned to each of them the quarter where they were to work, and their places of refreſhment; but reſerved to himſelf the reviewal and direction of the whole, in which he laboured ſo effectually as to complete the work, notwithſtanding the utmoſt efforts of his enemies, both within and without the walls, to retard his deſign. While part of the *craft* were carrying on the building, the other ſtood to their arms to defend them againſt any ſudden attack; and all had their arms at hand; even while they worked, to be ready at a ſignal given to draw

Year of the flood 1893. Before Chriſt 455.

together

together to any part, where the enemy ſhould be diſcovered to be coming upon them.

Darius Nothus gave leave to Sanballat, the Horonite, the friend and advocate of the Samaritans, to build a temple upon mount Gerizim, near Samaria, and ſo far inſinuated himſelf into the favour of Darius, as to procure the high-prieſthood for Manaſſes, his ſon-in-law, and brother to Jaddua, the high-prieſt of Jeruſalem. This temple ſtood in ſplendour, till demoliſhed by John Hyrcanus, who levelled the city and temple with the ground, and compelled all the Idumæans to conform to the law of Moſes. After Nehemiah, the high-prieſt of Jeruſalem, was uſually the provincial *grand maſter* of Judea, as well under the Perſians as the Greeks and Romans. Year of the flood 1940. Before Chriſt 408.

Under Darius Ochus, Mauſolus, king of Caria, in Leſſer Aſia, died; which accident was rendered famous by the great grief which Artemiſia, who was both his ſiſter and his wife, expreſſed for his loſs. Before ſhe died, ſhe took care for the erecting that famous monument for him, at Halicarnaſſus, which was reckoned the fifth of the ſeven wonders of the wold, and from whence all monuments of more than ordinary magnificence are called *Mauſoleums*. It was in length from north to ſouth ſixty-three cubits, in circuit 411 feet, and in height 140 feet, ſurrounded with 136 columns of moſt admirable ſculpture: Year of the flood 1995. Before Chriſt 353.

and the fronts, eaſt and weſt, had arches ſeventy-three feet wide, with a pyramid on the ſide-wall, ending in a pointed broach, on which was a coach with four horſes of one marble ſtone. All was performed by the four beſt maſons of the age, Scopas, Leochares, Timothæus, and Briax.

After the erection of Solomon's or as ſome think the ſecond temple, the *royal art* was brought into Greece, where the craft was encouraged to the utmoſt, and geometry every where cultivated with uncommon induſtry; many noble ſtructures were erected, which to this day ſhew their former magnificence and grandeur, though many of thoſe early performances of the Greeks in architecture have been loſt in the ruins of time. The Greeks, however, were not very famous for their high taſte in the *royal art*, till the time of Thales the Mileſian, who was the firſt that brought geometry with very great improvements out of Egypt into Greece.

Year of the flood 1801. Before Chriſt 547.

Pythagoras, the ſcholar of Thales, alſo travelled into Egypt, and from thence to Babylon, in which countries he continued twenty-two years, became the diſciple of Zoroaſtres, and acquired all the learning of the Magians; as well as the law of Moſes, and the ſacred writings from the Babylonian Jews. Upon his return into Greece, he became the head of a new ſect, and alſo formed an academy, or *lodge* of good geometrici-

Year of the flood 1832. Before Chriſt 516.

ans

ans, to whom he communicated the ſecrets of the *ſcience* and the *art*, and all the uſages of the *free-maſons*; and ſoon after diſcovered, with many other propoſitions, the forty-ſeventh of the firſt book of Euclid, which, if rightly underſtood, is not only the foundation of maſonry, but of all proportions and dimenſions whatſoever. This by maſons is called his EUREKA, becauſe they have it by tradition that he was the inventor of it.

After the death of Pythagoras, geometry was the darling ſtudy of the Greeks, and their learned men reduced the noble ſcience to the uſe of ingenious mechanics of all ſorts, that perform by geometry, as well as the operators in ſtone and brick. And as maſonry and geometry now went hand in hand, many *lodges* appeared in the Grecian republics, where liberty, trade, and learning flouriſhed; eſpecially at Cicyon, Athens, and Corinth, and the cities of Ionia, till they brought to full perfection their beautiful Doric, Ionic, and Corinthian orders in architecture.

It would require a large volume to deſcribe all the famous buildings with which the city of Athens only was adorned. It was under the long and glorious government of Pericles, that Athens, enriched with temples, porticoes, and ſtatues, became the admiration of all the neighbouring ſtates, and rendered herſelf almoſt as illuſtrious by the magnificence of her buildings, as ſhe was

Year of the flood 1909. Before Chriſt 439.

for the glory of her exploits in war. Thus were the Athenians inſpired with a taſte for all the fine arts: For Pericles ſet all the able hands to work, and raiſed ſo lively an emulation among the moſt excellent craftſmen in every kind, that, ſolely intent upon immortalizing their names, they uſed their utmoſt endeavours, in all works committed to their care, to excel each other, and to ſurpaſs the magnificence of the deſign, by the beauty and ſpirit of the execution. It might have been believed, that there was not a ſingle building, but muſt have required a great number of years, and a long ſucceſſion of men to complete it; and yet, to the aſtoniſhment of every body, they were all carried to ſo ſurpriſing a degree of perfection under the government of one man; and that too in a very few years, conſidering the difficulty and excellency of the workmanſhip.

Such was the great perfection that the fine arts had now attained to in Greece, that to attempt to particularize the arts, or enumerate the artiſts, would baffle all deſcription.

Greece abounded every where with the moſt famous and expert architects, maſons, ſculptors, ſtatuaries, painters, deſigners, philoſophers, and academiſts; from whoſe ſubtilties in art, and improvement in all the liberal ſciences, the *fellow-crafts* were taught to be the beſt operators upon earth. All the excellent painters and philoſophers are in the liſt of ancient architects; they all

all taught *geometry*, and many of them practiſed *operative maſonry*, and being gentlemen of great repute, they were generally at the head of the *craft*, who by their fine deſigns and drawings, as well as their prudent government of the *lodges*, bred up many able artiſts. By a law in Greece, no ſlave was allowed to learn the ſeven liberal ſciences, or thoſe of the free-born: theſe, according to the old conſtitutions, are grammar, rhetoric, logic, arithmetic, geometry, muſic, and aſtronomy; ſo that, in Greece alſo, we find the fraternity were called FREE-MASONS, and in their many lodges, the noble and learned were *accepted* as brothers at this time, and afterwards for many ages.

Alexander the Macedonian, having overcome Darius Codomannus at the Granicus, and in the battles of Iſſus and Arbela, taking Tyre and Gaza, ſoon over-ran all Egypt; when poor Darius flying into Bactria, was there murdered by one of his own generals: after a continuance of 207 years; in him ended the Perſian, and in Alexander began the Grecian empire. In one of Alexander's drunken frolics, he burnt the rich and ſplendid city of Perſepolis, which was truly a city of palaces in the beſt ſtyle; but all its beauty and ſplendour could not preſerve it from the inebriated fury of this inſolent diſturber and common enemy of the human race; by no means to be allowed to rank in the liſt of *true maſons*. Year of the flood 2014. Before Chriſt 334.

However,

Year of the flood 2016. Before Chriſt 332.

However, his architect and geometer, the renowned Denocrates, prevailed with him to perform ſome grand deſign, and to encourage the fraternity; he propoſed to him to diſpoſe mount Athos into the form of that prince's ſtatue, with a city in one hand, and in the other a large lake to water that city; but this great deſign never took effect. The ambition of Alexander prompted him to the building of a new city in Egypt, in a very convenient place over againſt the iſland of Pharos, and called it Alexandria, which thenceforth became the capital of that kingdom. It is remarked by Varro, that, at the time of building Alexandria, the uſe of the *papyrus* was firſt found out, and uſed in that city by the *fellow-crafts*, to draw out their deſigns and plans for different parts of their work, and other uſes. The *papyrus*, in its proper ſignification, is a ſort of great bulruſh, growing in the marſhes of Egypt, near the Nile. It runs up into a triangular ſtalk, to the height of about fifteen feet, and is uſually a foot and a half in circumference. Theſe, when ſlaked and ſeparated from the ſtalk, made the paper uſed by the ancients, and which, from the name of the tree that bore it, they called alſo *papyrus*. The manner how it was fitted for uſe, may be ſeen in the eleventh and twelfth chapters of the thirteenth book of Pliny's natural hiſtory; Denocrates was the architect thereof, having firſt drawn a plan of the city, with its walls, gates, and

and ſtreets, and Alexander left him to perfect the ſaid work according to his plan; which afforded *ample* employment for the *craft*. But Alexander dying drunk at Babylon, left his empire to be parcelled out by his generals; when Seleucus Nicator reigning at Babylon, became an excellent grand maſter: he built the great city of Seleucia for his deputy in the Eaſt; and Antioch in Syria, for his own capital reſidence in the Weſt; and ſoon after many other cities in Leſſer Aſia. Year of the flood 2025. Before Chriſt 323.

CHAP. VI.

The ſtate of MASONRY *from* Seleucus Nicator, *to the death of* Herod the Great.

MAſonry flouriſhed moſt in Egypt where the Grecian architecture was highly admired, and where Ptolemy Soter, another of Alexander's generals, had ſet up his throne. Euclid, the famous geometer of Tyre, came to the court of Ptolemy Soter, and was by him encouraged to collect the ſcattered elements of geometry; and he accordingly digeſted them into ſuch order, improved and demonſtrated them ſo accurately, as to have left no room for any others to exceed him therein; for which his memory will ever be fragrant in the lodges. According to the *old conſtitutions*, PTOLEMY, grand maſter, with his wardens, Euclid the geometrician, and Year of the flood 2044. Before Chriſt 304.

and Stratan the philoſopher, built his palace at Alexandria, and the curious muſeum, or college of the learned, with the library of Bruchium near the palace, that was filled with 40,000 manuſcripts, or valuable volumes, before it was burnt in the wars of Julius Cæſar.

Year of the flood 2064. Before Chriſt 284.

The ſucceeding king of Egypt, Ptolemy Philadelphus, finiſhed the famous tower in the iſland of Pharos, that was begun by his father, which became the ſixth of the ſeven wonders of art, and built the Heptaſtadium, or ſeven-furlong bank, for joining the ſaid iſland to the continent. This famous piece of architecture ſerved as a light-houſe for the harbour of Alexandria. It was built under the direction and care of his grand wardens, Dexephanes of Cnidus, and his ſon Soſtratus. Philadelphus alſo founded the city of Mios Hormus, on the Red-ſea; built the temple of Venus in Crete, and rebuilt old Rabbah of the Ammonites, calling it *Philadelphia*: nay, he was ſo excellent an architect, that all fine maſonry for ſome years was called *Philadelphian*, in honour of this prince.

Year of the flood 2102. Before Chriſt 246.

Ptolemy, the ſon of Philadelphus, called *Euergetes*, ſucceeded, and was the laſt good *grand maſter* in Egypt: his *wardens* were his two learned librarians, Eratoſthenes of Cyrene, and Appollonius of Rhodes. The library of Bruchium being near full, he erected another at Seraphium

phium which in time contained 300,000 manuſcripts, and Cleopatra afterwards added 200,000 more, from the library of Pergamus, given to her by Mark Anthony. But all this vaſt library was burnt by the ignorant, ſtupid, and beſotted Saracens, when they took the city of Alexandria, to the irreparable loſs of the learned. It had often been rifled on the revolutions and commotions that happened in the Roman empire, yet it was as often repaired and repleniſhed again with its full number of books, till this its final deſtruction by the Saracens. This happened as follows: Johannes Grammaticus, the famous Ariſtotelian philoſopher, being then living at Alexandria, and having much ingratiated himſelf with Amrus Ebnol As, the general of the Saracen army, and, by reaſon of his great learning, made himſelf acceptable to him, he begged of him the royal library: to this Amrus replied, that it was not in his power, but was wholly at the diſpoſal of the caliph, or emperor of the Saracens, to whom he would write about it; who returned for anſwer, that if thoſe books contained what was agreeing with the Alcoran, there was no need of them, for that alone was ſufficient of itſelf for all truths; but if they contained what diſagreed with the Alcoran, they were not to be endured; and therefore he ordered, that whatſoever the contents of them were, they ſhould all be deſtroyed: whereon being diſtributed among the public baths, they ſerved as feuel for ſix months

to

to heat all the baths of Alexandria; which ſhews how great the number of them was, and what an ineſtimable treaſure of learning was wholly deſtroyed.

The glorious temple of Cyzicus, on the Helleſpont, had threads of beaten gold in the joints, on the inſides, of exquiſitely poliſhed marble ſtones, that caſt a moſt dazzling luſtre on all the pillars, ſtatues, and images in the temple: beſides the curious echo of the ſeven towers at the Thracian gate of Cyzicus, and a large town houſe, without one pin or nail in the carpenter's work, ſo that the beams and rafters could be taken off, and again put on without laces or keys to bind them.

Year of the flood 2048. Before Chriſt 500.

The Rhodians employed the famous architect, Chares of Lindus, to erect the great Coloſſus at Rhodes, which employed him and his craftſmen for twelve years. It was eſteemed the laſt of the ſeven wonders of art, and the greateſt human ſtatue under the ſun, to which it was dedicated. It was ſeventy cubits high, and duly proportioned in every part and limb, ſtriding over the harbour's mouth, and wide enough to receive between its legs the largeſt ſhips under ſail, and appeared at a diſtance like a high tower. It was thrown down by an earthquake after it had ſtood 66 years, and lay where it fell for 894 years more; till at length, in the year of Chriſt 672, Moawias the ſixth caliph of the Saracens, having

having taken Rhodes, ſold the braſs to a Jew merchant, who loaded with it 900 camels, and allowing only 800 pound weight to every camel's burden, the braſs of this coloſſus, after the waſte of ſo many years, by the ruſt and wear of the braſs itſelf, and the purloinings and embezzlements of men, amounted to 720,000 pounds weight.

The Greeks continuing to propagate the ſcience and the art in the very beſt manner, other diſtant countries began to follow their example, eſpecially the Carthaginians and Sicilians, who now began to vie with the Greeks; and moſt of all at Syracuſe, under the great and learned geometrician, architect, mechanic, and engineer, Archimedes, who was unfortunately ſlain in Syracuſe, when that city was taken by Marcellus. Year of the flood 2141. Before Chriſt 207.

Many of the Greek, African, and Sicilian maſons, had now travelled into the north and weſt of Europe, and propagated their uſeful art in Italy, Spain, and the Balearic iſlands; being every where well received, and cordially entertained. In all nations, hitherto, we find the maſons, above all other artiſts, to have been highly favoured by the eminent and noble, who wiſely joined the lodges, for the better conducting of their various undertakings in old architecture.

The Tuſcans, who had long imitated the Greeks in arts and ſciences, inſtructed the Romans in the ſciences and the improvement of architecture;

Year of the flood 2115. Before Chriſt 29.

ture: for Marcellus about this time erected his famous theatre, with a temple to Virtue, and another to Honour: and when, under Scipio Aſiaticus, they beheld, with aſtoniſhment, the Grecian and Aſiatic buildings ſtanding in full ſplendour, they reſolved to imitate the ſame, eſpecially after the deſtruction of Carthage and Corinth. In a ſhort time were built the palace of Paulus Æmilius, the triumphal arch of Marius, the three amazing theatres of Scaurus, the library of Lucullus, the theatre of Pompey, with his palace and temple of Victory; the great circus of Julius Cæſar, and his fine palace and temple of Venus: Cæſar intended, after the reduction of the Parthians, as GRAND MASTER of the Roman republic, to

Year of the flood 2304. Before Chriſt 44.

have employed the craft in many other great works in Rome, but was baſely murdered by Brutus, and others, before he had put thoſe great deſigns in execution: his death was ſoon followed by the conqueſt of Egypt, the death of Cleopatra, and the end of the Grecian monarchy; and the commencement of the Roman empire, by the victory Auguſtus gained over Anthony at Actium.

Rome became now the centre both of learning and ſupreme power, under Auguſtus the illuſtrious

Year of the flood 2319. Before Chriſt 19.

grand maſter, with his deputy Agrippa: who erected the great portico of the Pantheon; and his principal warden, the learned Vitruvius, became

came the father of true architecture by his admirable writings. This mighty patron employed the fellow-crafts, in repairing the public edifices after the wars, and in building the bridge of Ariminum, the temple of Apollo, of Mars the Avenger, and of the Rotundo, called *Gallucio*, the great forum, and his own principal palace, the fine Mauſoleum, the ſtatue in the capitol, the curious library, and the park: and the eminent following his example, built above 100 marble palaces fit for the greateſt kings; whereby many lodges were conſtituted in the city and ſuburbs: ſo that Auguſtus juſtly ſaid, when dying, *I found Rome built of brick, but I leave it built of marble.* The remains of ancient Rome are ſo juſt and elegant, that they are the beſt patterns of true maſonry extant, being all the old Grecian architecture in epitome.

The Aſmonæan princes, and the high-prieſt of the Jews, had been *grand maſters*, and had the direction of the fraternity for many years in Judea, till Herod, the Idumæan, came to be king, who, by cutting off the Aſmonæans, made the ſanhedrim uſeleſs, and ſet up high-prieſts at his pleaſure; and after the battle of Actium, being reconciled to Auguſtus, he began to ſhew his mighty ſkill in maſonry, and became an excellent grand maſter, or patron of the lodges, ſent for the moſt expert fellow-crafts of Greece, to aſſiſt his own maſons; and ſoon built a ſplendid Grecian theatre

Year of the flood 2311. Before Chriſt 37.

at Jeruſalem, and rebuilt Samaria, which he called *Sebaſte*, with a little, but moſt delicate temple, like to that of Jeruſalem. He made Cæſarea the beſt harbour of Paleſtine, and built a temple of white marble at Paneas, together with the cities Antipatris, Phaſaelis, and Cypron, and the admirable tower of Phaſael at Jeruſalem, larger in dimenſions than the Pharos of Alexandria.

Herod being in full enjoyment of peace and plenty, formed a deſign of new-building the temple at Jeruſalem, whereby he thought he ſhould not only reconcile to himſelf the affections of the Jews, but alſo erect a monument of laſting honour to his own name. The temple built after the return of the Jews from the Babyloniſh captivity, tho' an admirable building, fell much ſhort of that of Solomon's in the height, magnificence, and other particulars; and 500 years being elapſed ſince its erection, ſeveral decays had happened to it, both by the length of time, and alſo by the violence of enemies. For the amending and repairing of thoſe defects and decays, Herod propoſed to build the whole temple anew; and, in a general aſſembly of the people, offered to them what he intended. But when he found them ſtartled at the propoſal, to deliver them from their fears, he told them that he would not take down the old temple, till he had all the materials ready for erecting a new one in its place; and accordingly he did forthwith ſet him

ſelf to make all manner of preparations for it, employing therein 1000 waggons for carrying of the ſtone and timber; 10,000 maſons, beſides labourers, to fit all things for the building, and marſhalled them into lodges, under 1000 prieſts and Levites, ſkilful in all parts of architecture, to ſuperviſe and direct them in the work, himſelf acting as GRAND MASTER, with his wardens, Hillel and Shammai, two learned rabbins of great reputation. By theſe means, in two years time, he had got all things ready for the building, and then, and not before, did he pull down the old temple to the very foundations. Year of the flood 2329. Before Chriſt 19.

The *foot-ſtone* of the new temple was levelled juſt forty-ſix years before the firſt paſſover of Chriſt's perſonal miniſtry, at which time the Jews told him, John ii. 20. *Forty and ſix years hath this temple been in building:* for although then forty-ſix years had paſſed from the time it was begun; yet that part which was moſt properly the temple, that is, that which contained the holy place, the holy of holies in the eaſt, and the porch in the weſt, through which was the paſſage leading to both, were finiſhed at an amazing coſt in the ſhort ſpace of one year and ſix months, and the reſt deſigned by Herod, in eight years more: when the *fraternity* celebrated the *cape-ſtone*, with great joy, and in *due* form; and the king ſolemnized its dedication with great pomp, and expence; Year of the flood 2341. Before Chriſt 7.

and the day appointed for it, falling in with the day of the year when he firſt received the crown, augmented the ſolemnity.

Joſephus deſcribes the temple of Herod (lib. xv. cap. 14.) as a moſt admirable and magnificent fabric of marble, ſet off with the greateſt profuſion of rich and coſtly decorations, and the fineſt buildings upon earth, ſince the days of Solomon; being much larger than the temple of Zerubabel; beſides the advantage of the Grecian ſtyle, and the Corinthian order of architecture, with all its later improvements.

While Herod was accompliſhing theſe great works in Judea, the temple of Janus was ſhut up at Rome: being only the fifth time of that ceremonial ſince the building of that city; and at this time there was a general peace over all the world, and ſo continued for twelve years together; which was a very proper prelude for uſhering in his coming, who was the Prince of peace; for at this period JESUS CHRIST, EMMANUEL, the great Architect of the Chriſtian church, was born at Bethlehem of Judea. This tranſcendent event fell out the fourth year before the vulgar Chriſtian æra, the 4000th year of *Maſonry*, the twenty-third of King Herod, and the twenty-ſixth of Auguſtus, after the conqueſt of Egypt.

Year of the world 4000, of the flood 2344 Before Chriſt 4.

Some months after the birth of Chriſt, King Herod died, and notwithſtanding his vaſt deſigns and prodigious expence in maſonry, he died rich.

During

During the long reign of Auguſtus, the *craft* we have ſeen was well cultivated, and worthy *craftſmen* every-where employed and encouraged, as well in Europe as in Aſia, till his death, which happened at Nola, in Campania, after a glorious reign of 44 years.

CHAP. VII.

The ſtate of MASONRY *from the birth of* Chriſt *to the reſtoration of the* Auguſtan *ſtyle in* Italy.

TIBERIUS, the colleague of Auguſtus, having attained to the imperial throne, became a patron and encourager of the fraternity, and under him alſo the Lord JESUS CHRIST was crucified without the walls of Jeruſalem, by Pontius Pilate, the Roman governor of Judea, and roſe again the third day for the juſtification of all that believe in him. Tiberius afterwards baniſhed Pilate for his injuſtice to Chriſt. The Auguſtan ſtyle was much cultivated, and the expert craftſmen met with great encouragement; and that even by Nero, who raiſed his own ſtatue of braſs, 110 feet high, and a moſt glorious gilded palace; and alſo by Veſpaſian, who ſent his brave ſon Titus to ſubdue the Jews, and take Jeruſalem, when a ſoldier, in the ſack of the town, contrary to the orders of that generous and noble conqueror, ſet fire to the temple; ſoon after that,

Year of the world 4036. of the flood 2380. After Chriſt 54.

Year of the world 4073. Of the flood 2417. After Chriſt 70.

that, the whole city was levelled with the ground, not one ſtone being left upon another, and the conqueror ordered a plough to paſs over the ruins thereof, as a teſtimony of its irrecoverable ſtate and final deſolation, agreeable to the prophecies that foretold its deſtruction.

Upon the return of Titus from the overthrow of the Jewiſh nation, he cauſed a triumphal arch, adorned with ſplendid engravings and ſculpture, to be built, and ſoon after his noble palace, with the famous ſtatue of Laocoon of one ſtone. Domitian built the temple of Minerva, and rebuilt that of Jupiter Capitolinus, which he overlaid with plates of gold; he alſo built a palace more rich and grand than that of Auguſtus.

After Chriſt 114. Trajan, by his warden the renowned architect Apollodorus, laid a wonderful bridge over the Danube, built a noble circus and palace, two triumphal arches, and his famous column, that exceeds all admiration, being 128 feet high, and the aſcent to the top of it by 123 ſtairs, with forty-four windows. The aſhes of this Emperor were put into an urn, and repoſited in the top of this ſtately column: it was, moreover, adorned with figures in *baſſo relievo*, aſcending in ſpiral lines from the baſe to the capital. The Roman columns were not wont to be raiſed without ſome myſtical ſignification or other, and in this reſpect they followed the inventions of the Solomonian and Egyptian maſons; ſome being monuments of ſtability and firmneſs, ſome of famous and noble atchievements;

achievements; and others of captivity, reproach, and overthrow. Adrian, who was a learned deſigner and operative maſon, repaired the public buildings, built the Roman wall in Britain, an amazing work; a commodious bridge at Rome; and his famous Mauſoleum, with exact colonading: And thus flouriſhed the royal art down to Conſtantine the Great, who reared at Rome, the laſt triumphal arch of the Auguſtan ſtyle: For he removed his throne to Byzantium, which he named Conſtantinople, with all the portable monuments of art from Italy, and the beſt artiſts, to embelliſh his new metropolis, that, together with the craft of maſonry, flouriſhed till the empire was partitioned between Valentinian in the weſt at Rome, and Valens, in the eaſt at Conſtantinople.

After Chriſt 130.

After Chriſt 306.

To the empire of the eaſt ſucceeded Theodoſius the Great, who gloried in being patron of all the deſigners and operators, the ſame as *grand maſter*, and loved them ſo well, that, by a law, he exempted all the craft from taxation: He ſtopped the career of the northern nations, who had over-run the polite world like a deluge, with the moſt ferocious rage, and the groſſeſt ignorance, defacing and deſtroying all the noble monuments of antiquity, and all appearances of the liberal arts and ſciences, being the declared enemies of literature. Theodoſius became ſole emperor of the eaſt and weſt, but unhappily partitioned it again between his two ſons,

After Chriſt 378.

Honorius

Honorius and Arcadius; the latter of whom enriched the city of Conſtantinople with many ſuperb ſtructures, and a lofty pillar, with a flight of ſtairs in the heart of it, 147 feet high. Theodoſius the younger alſo enriched the ſame city with many ſtatues, columns, and obeliſks, being the ſpoils of war from Greece, Egypt, and Aſia; and employed the craft in repairing and erecting ſome additional works to the great church of St Sophia.

Juſtinian I. ſupported the lodges of artiſts or craftſmen, and reſtored the whole Roman empire almoſt to its former greatneſs and glory; for, in pure zeal for the Auguſtan ſtyle, and all noble ſciences, now in the extremeſt peril of being loſt, he ſent his general, the brave and renowned Beliſarius, with a powerful army againſt Totila the Goth, who with a multitude of ſavages had taken old Rome, and ſet it on fire, which continued burning for thirteen days together, when about two thirds of that lofty city were laid in aſhes, or levelled with the ground; and muſt all have undergone the ſame fate, but that the daſtardly crew were forced to fly on the approach of Beliſarius. But what they had demoliſhed ſoon brought on the deſtruction of the reſt; ſo that at this period may be fixed the total departure of arts and learning from Italy and the weſt; the Auguſtan ſtyle, with all its noble improvements, the *worthy craft* of *maſonry*, and the *harmony* of the *lodges*, being, by Gothic ignorance, overthrown and forgotten.

After Chriſt 526.

After Chriſt 547.

Juſtinian

Juſtinian collected the body of the civil law, which, by the judgment and induſtry of Trebonian and other coadjutors, was digeſted into the form we now have it: he alſo expended thirty-four millions of gold in rebuilding the church of St Sophia, which he intended ſhould equal, if not excel the temple of Solomon; but in vain. This emperor cauſed the eyes of Beliſarius to be put out, and otherwiſe ſo perſecuted him, that he was forced to beg at the great gate of St Sophia, * *Date obolum Beliſario, quem virtus extulit, invidia depreſſit:* many great and noble actions were performed by Juſtinian, but all of them will not wipe off his ſavage ingratitude to ſo worthy a man. After Chriſt 560.

From this period, the ſcience and the art began to decline apace in the eaſt, as we have already obſerved it had done in the weſt; bloody perſecutions and wars were for ſeveral ages carried on, and moſt of the emperors murdered by their ſucceſſors; with millions of brutal actions, that degraded and diſgraced the Chriſtian name: their wickedneſs did not, however, go unchaſtiſed; for the Mahomedans now began to be very powerful, and every where triumphed over their wretched and wicked opponents, and with fire and ſword overthrew all the glorious monuments of art in their way: every thing that had the leaſt appearance After Chriſt 565. After Chriſt 622.

* Give a halfpenny to Beliſarius, whom virtue hath raiſed, and envy depreſſed.

appearance of elegance, or places dedicated to learned uſes, were aſſuredly doomed to immediate deſtruction. So that arts and ſciences, with the craft of maſonry, now ſuffered more in Aſia and Africa, than at any period of time before; and the Auguſtan ſtyle in the eaſt is thereby, in all probability, buried in oblivion for ever.

After Chriſt 710.

Thus that noble, juſt, and beautiful manner of building was quite loſt, and the very principles thereof forgotten; for when the Goths, and thoſe conquered by them, began to affect ſtately ſtructures, their architecture, which probably they had but at ſecond hand from the Arabs and Moors, became ſo coarſe and artleſs, that the greateſt of their architects knew nothing of juſt deſigning; they wanted both heads and hands to imitate the ancients, yet hammered out a ſtyle of their own, called Gothic; the remaining monuments of which, loaded with vaſt improprieties, are evidences of the ignorance of the architects: ſo far indeed they differed from the ancients in their proportions and ornaments, that its columns are either too maſſy, in a form of vaſt pillars, or as ſlender as poles, having capitals without any certain dimenſions, carved with the leaves of branch-urſin, thiſtles, coleworts, &c. and likewiſe adorned with expenſive carvings, and coſtly, though lamentable imagery, without any of that auguſt beauty and juſt ſymmetry, which the fabrics of the ancients entertain us with: yet it muſt be

owned

owned, that the endeavours of the Gothic craftſmen to ſupply the want of good old ſkill, with their numerous and coſtly decorations for that purpoſe, was very laudable, and manifeſted their great eſteem for the *royal art*, and have, it muſt be confeſſed, rendered their ſtructures very venerable and magnificent, though bearing no compariſon with the true high taſte of the Grecian or Roman ſtyle.

Charlemagne laboured ſtrenuouſly to reſtore ancient architecture, kept up ſome lodges, and gave great encou- After Chriſt 771. ragement to the craft; the French made alſo very great progreſs in the ſame grand deſign, under Hugh Capet. His ſon Robert vigorouſly proſecuted the deſign of his father, and by degrees *old architecture* was run almoſt into as great an exceſs of delicacy, as the Gothic had done before in maſſiveneſs.

True maſonry began to revive After Chriſt 1013. again in Tuſcany, where Buſchatto the Greek began a faint imitation of the ancients in the church of St John at Piſa, and formed a new lodge there. After Chriſt 1152. Il Buono made farther progreſs therein at Ravenna, and built a ſteeple of St Mark at Venice. He was ſucceeded by a great number of able maſters, who ſpread the royal art all over Italy. But the Gothic ſtyle was not quite left off at Florence, where a learned lodge of deſigners was eſtabliſhed, till Bruneelſchi, ha-

ving ſtudied at Rome the beauty and juſtneſs of the old Roman buildings there ſtanding or proſtrate, returned and eſtabliſhed the complete uſe of the Doric, Ionic, Corinthian, and Compoſite orders; which event happened 853 years after the devaſtation of Totila.

After Chriſt 1400.

This happy reſtoration of the Auguſtan ſtyle was alſo much owing to the princes of the houſe of Medicis; for John de Medicis, Duke of Florence, became the patron or grand maſter of the aforeſaid lodge or academy; and his ſon Coſmo I. erected a fine library of the beſt manuſcripts from Greece and Aſia, with a curious cabinet of the rareſt and moſt valuable things the earth could produce. His grandſon, Laurenzo I. enrched the ſame at a vaſt expence, and built a great gallery in his garden for educating the moſt promiſing youth, of whom Michael Angelo was his favourite. His ſecond ſon John, elected Pope Leo the Tenth, as *grand maſter* in rearing the cathedral of St Peter at Rome. His couſin Julius, afterwards Pope Clement the Seventh, alſo carried on St Peter's as grand maſter: and ſo that whole family thought it their honour to encourage arts and ſciences, and promote the intereſts of the *fraternity*, down to Coſmo the Second, created Grand Duke of Tuſcany, who was the Auguſtus of his day, as the patron of true architecture.

After Chriſt 1450.

After Chriſt 1561

Baptiſta,

Baptiſta Alberti was the firſt modern who wrote concerning architecture, in which he was ſoon followed by many able maſters down to Andrea Palladio at Venice, who had acquired great renown by his indefatigable labours, to revive and reſtore the Auguſtan ſtyle. Thus was Italy again the miſtreſs of the world, not indeed for imperial power, but for the arts of deſigning and building; now revived from Gothic rubbiſh and imperfection, and raiſed to an eminence little inferior to that of their former moſt ſplendid and perfect ſtate.

From Italy the Auguſtan ſtyle ſoon ſpread all over Europe; for almoſt in every town, where great works were carrying on, the *craft* formed themſelves into *lodges*, read *lectures*, communicated their *ſecrets* and *hints* of knowledge, and performed all other good *old* uſages, that are preſerved among maſons to this day, and perhaps will be to the end of time,

Upon the perfect re-eſtabliſhment of old architecture, the *fraternity* were not only ſupported in raiſing mighty works, but the great and noble encouraged and patronized the *lodges*, becoming *brethren* of the *craft*; which presaged them a happy proſpect of quietly enjoying their *freedom* down many ages. So that here it will be very neceſſary to break off their ſtory, and purſue the hiſtory of maſonry into Britain, to the ſame happy period of being patronized by the good, the great, and brave, the friends of freedom and of Britain, down to our own times.

THE

HISTORY

OF

MASONRY in BRITAIN.

CHAP. I.

The ſtate of MASONRY *in* England, *from the earlieſt tradition to the* Norman *conqueſt.*

HISTORY is ſilent how long the poſterity of Japhet, in the north and weſt of Europe, had loſt their original fine ſkill that they brought from the plains of Shinaar, or how the knowledge thereof came firſt into the Britiſh iſles; the moſt early hiſtories of our country being ſo interlarded with fables, and perplexed with contrarieties, that authors conſent not where to begin, how to go on, or where to end, that the parts of it may with any tolerable colour of truth hang together.

Yet certain it is, that the firſt inhabitants of this iſland muſt have brought with them no ſmall knowledge in maſonry, as there are the ſtrongeſt reaſons to believe they were not the meaneſt proficients in the art of navigation; and the one was, without doubt, as neceſſary for them as the other.

There

There are yet in being ſome remains of very admirable ſkill in architecture, much earlier than the Romans; but now ſo defaced by villainous hands, and the ruins of time, that, from the remaining rude ſtructures thereof, it is hard to determine what might have been their original uſe, or in what a ſkilful manner they might have been deſigned: or how far we may preſume to fix the names of barbarous and rude on what at this day is infinitely beyond the contrivance of any modern invention; as the means of performing thoſe great works were perhaps loſt ſoon after the age of thoſe very barbarians who performed them.

The Druids in Britain had many of the uſages of maſons amongſt them, probably gathered from the Magians; they held the immortality and tranſmigration of ſouls from one body to another, held their aſſemblies in woods and groves, or under ſome wide-ſpreading oak; which was alſo the practice of the patriarchs; and what they taught was committed to *memory*, and not on any account allowed to be *written*. They determined all cauſes, eccleſiaſtical and civil; taught philoſophy, aſtrology, politics, rites, and ceremonies, and poetry; and in ſongs ſet forth the heroic deeds of great men, to the imitation of poſterity.

The Trojan race of Britons built many towns, eſpecially Ebrank, commended for a very

Year of the flood 1300. Before Chriſt 1030.

great builder; from whom we have the cities of York, and Edinburgh; his ſucceſſors built Canterbury, Wincheſter, and Shafteſbury; with many temples to Apollo, Diana, &c.

Year of the flood 1444. Before Chriſt 904.

Bladud is aſſerted to have been bred at Athens, and from thence returning a great mathematician and architect, brought four philoſophers with him, which he placed at Stamford, having made that town a kind of univerſity. He alſo built Bath, produced the hot waters there, committing the conſervation thereof to Minerva; but preſuming to fly with artificial wings, he fell from Apollo's temple in Treynevant, now St Paul's, London, and ſo ended his days.

Before Chriſt 55.

Upon the introduction of the Romans, arts and ſciences flouriſhed apace; the famous wall from Solway to Tinmouth, with many towns and caſtles, were built in a regular manner, and courts of juſtice and temples began to riſe in ſplendor: But afterwards bloody wars breaking out between the conquerors and conquered, threw all into confuſion again; for from the beginning it has been the fate of maſons and maſonry to ſuffer by wars, and ever tranſcendently to flouriſh in the glorious and happy days of peace.

After Chriſt 287.

The noble ſcience of geometry and architecture ſuffered great decay, till the reign of Carauſius, who having ſhaken off the Roman yoke, contrived by all means

to

to render his perſon and government acceptable to the people, by encouraging all worthy arts, together with the *craft* of *maſonry*, particularly at Verulam, where Albanus, a worthy knight, was ſteward of his houſehold, and overſeer of his works; and geometry was then taught to moſt workmen concerned in building. This Albanus was afterwards converted to the Chriſtian faith, by the preaching of Amphibalus of Caerleon, who hearing of his worthy deeds and great fame, came to him, and accompliſhed his converſion. St Alban was the firſt who ſuffered martyrdom for the Chriſtian religion in Britain. After Chriſt 303.

The old conſtitutions affirm, and the old Engliſh maſons as firmly believe it, that Carauſius employed St Alban to "environ the city of Ve-"rulam with a ſtone wall, and to build him a "fine palace; for which that Britiſh king made "St Alban the ſteward of his houſehold, and "chief ruler of the realm.

"St Alban alſo loved *maſons* well, and che-"riſhed them much, and he made their pay "right good, *viz.* two ſhillings *per* week, and "three-pence to their cheer; whereas before "that time, through all the land, a *maſon* had "but a penny a-day, and his meat. He alſo ob-"tained of the king a charter for the *free ma-"ſons* for to hold a general council, and gave it "the name of ASSEMBLY, and was thereat him-"ſelf as GRAND MASTER, and helped to make

"*maſons*,

"*maſons*, and gave them good *charges* and *re-*
"*gulations*."

After Chriſt 320 Soon after Conſtantine the Great, born in Britain, ſucceeded, who partitioned South Britain into provinces. During his reign, the Chriſtian religion flouriſhed, the Britons enjoyed peace and plenty, and old Roman maſonry once more appeared in many ſtately and curious buildings. In him expired the Roman vaſſalage, which had ſubſiſted above 400 years.

After Chriſt 383. But too ſoon was this dawning of glorious days eclipſed by moſt cruel and bloody wars; for Gracian, who was a Briton by birth and education, ſo tyrannized over his countrymen, that in a ſhort ſpace he was ſlain; and now being deſtitute of a leader, the Iriſh, Scots, and Picts broke in upon them, civil diſſenſions raged, and nothing but famine, blood, and deſolation was before their eyes. The noble and goodly ſtructures every where were demoliſhed, and the liberal arts deſpiſed and forgotten.

The Anglo-Saxons were all rough ignorant Heathens; and deſpiſing every thing but war, gave the finiſhing ſtroke to all the remains of ancient learning that their brother-ſavages had by accident left undemoliſhed; affecting only their barbarous manner of life, till ſome pious teachers from Wales and Scotland converted many to the

Chriſtian

Chriſtian faith, but none of their kings, till Auguſtine the monk baptized Ethelbert king of Kent, and in a few years after, all the kings of the heptarchy were converted. Then churches, monaſteries, palaces, and beautiful manſions were built; and although they too late lamented the ignorant and deſtructive conduct of their forefathers, yet they knew not how to conſtruct the old architecture; but being zealous to the utmoſt of what they knew, followed the Gothic ſtyle in building many palaces, caſtles, fortified cities, and cathedral churches. They required many maſons, who formed themſelves into lodges, by direction of foreigners that came over to help them. After Chriſt 597.

Theſe Saxon lodges continued to improve, till Kenred king of Mercia, and general monarch, ſent to Charles Martel, the right worſhipful grand maſter of France, father of king Pepin, who had been educated by brother Minus Grecus: He ſent from thence ſome expert maſons to teach the Saxons thoſe laws and uſages of the craft that had been preſerved from the havock of the Goths, but not the Auguſtan ſtyle, for that was buried in its own ruins in the weſt. After Chriſt 710.

The clergy now ſtudied geometry and architecture ſuch as it was, becauſe, tho' noble and wealthy, the kings and queens thought it meritorious to build churches and other pious foundations, where many of them led a recluſe life, and ended their days; their holy houſes or monaſteries

naſteries were under the direction of the clergy, where the lodges uſually were held.

After Chriſt 830. to 872. Egbert, the firſt king of all England, fortified his ſea-ports, and Alfred the Great increaſed the navy, and fortified and rebuilt many towns, and founded the Univerſity of Oxford. He had about him the beſt architects, was the beſt king of England, employed the *fellow-crafts* wholly in brick and ſtone, and died illuſtrious in the year 900.

After Chriſt 920. Edward, his ſucceſſor, left maſonry to the deputy king of Mercia, but afterwards placed his learned brother Ethelward, at the head of the fraternity, and founded the univerſity of Cambridge, that had been long a nurſery of the learned.

After Chriſt 924. Athelſtan aſcended the throne, and at firſt left the *craft* to the care of his valiant and active brother Edwin, called in ſome copies his ſon; but in all the *old* conſtitutions, it is thus ſet forth, *viz.* "That though the "ancient records of the brotherhood in England "were many of them deſtroyed, or loſt in the "wars of the Saxons and Danes, yet king Athel-"ſtan, the grandſon of Alfred the Great, a migh-

After Chriſt 930. "ty architect, the firſt anoi ted "king of England, and who tranſ-"lated the *Holy Bible* into the Saxon tongue, when "he had brought the land into reſt and peace, "built many great works, and encouraged many "maſons from France, who were appointed over-

"ſeers

" ſeers thereof, and brought with them the char-
" ges and regulations of the lodges, preſerved
" ſince the Roman times, who alſo prevailed with
" the king to improve the conſtitution of the
" Engliſh lodges, according to the foreign model,
" and to increaſe the wages of working maſons.
" That the ſaid king's brother, Prince Edwin,
" being taught maſonry, and taking upon him
" the charges of a MASTER-MASON, for the love
" he had to the ſaid craft, and the honourable
" principles whereon it is founded, purchaſed a
" free charter of his father, for the maſons to
" have a *correction* amongſt themſelves, as it was
" anciently expreſſed, or a freedom and power
" to regulate themſelves, to amend what might
" happen amiſs within the *craft*, and to hold a
" yearly *communication*, and *general aſſembly*.

" That accordingly Prince Edwin ſummoned
" all the maſons in the realm to meet him in a
" congregation at York in June, ann. Dom. 926;
" who came and compoſed a general or GRAND
" LODGE, of which he was *grand maſter*. And
" having brought with them all the old writings
" and records of the *craft* extant, ſome in Greek,
" ſome in Latin, ſome in French, and other lan-
" guages, from the contents thereof, that aſſem-
" bly framed the conſtitutions and charges of an
" Engliſh lodge, made a law to preſerve and ob-
" ſerve the ſame in all time coming, and or-
" dained good pay for the *working maſons*."

But good Prince Edwin died two years before

the

After Chriſt 938. the king, to the great grief of the *fraternity*, though his memory is honourably mentioned in all the *old* conſtitutions and will for ever be revered in the *lodges*. Much more might here be ſaid of this worthy and excellent prince, but that ſhall be referred to other hiſtories.

The ſucceeding Saxon and Daniſh kings con-
After Chriſt 955 to 1041. tinued to employ the craft in re-building Glaſtonbury, to build and rebuild many religious houſes; and in the reign of Canute, arts and ſciences flouriſhed. Leofric, the wealthy earl of Coventry, at the head of the *free maſons*, built the abbey of Coventry; and the king built Weſtminſter-abbey, though not as it now ſtands.

CHAP. II.

The ſtate of MASONRY *from the* Norman *conqueſt, to the reign of* James I.

After Chriſt 1070. THE Norman princes in imitation of their Saxon and Daniſh predeceſſors, encouraged the craft, and many noble perſons became good architects, particularly Gundulph, biſhop of Rocheſter, and Roger de Montgomery, earl of Shrewſbury and Arundel, who were at the head of the *maſons*, both
After Chriſt 1090. for civil and ſacred architecture; and among many other edifices built the palace of Weſtminſter, and Weſtmin-

ſter-

ſter-hall two hundred and ſeventy feet long, and ſeventy-four feet broad, the largeſt ſingle room upon earth.

Now the Norman barons found their great poſſeſſions in England were moſtly the ſpoil of the Saxons, and held only on the uncertain tenure of royal pleaſure; and finding that the laws of the Anglo-Saxons were much better adapted for ſecuring the people's property than thoſe of Normandy, the Normans began to call themſelves *Engliſhmen*, aſſerted the Saxon rights, and obtained the firſt *magna charta*, or deed of rights and liberties of an Engliſhman. After Chriſt 1100.

The maſons, during the reign of King Stephen, were as much employed as the ſoldiers, under their grand maſter Gilbert de Clare, Marquis of Pembroke, by whom were built ſix religious houſes, and the chapel of St Stephen, in the palace at Weſtminſter, now the houſe of the Commons of Great Britain; continuing ſtill to flouriſh till the glorious reign of King Edward the Third, who became the patron of arts and ſciences. The *charges* and *regulations* of maſons were now for good reaſons reviſed and meliorated, as an old record thus ſets forth. "In the glo- "rious reign of King Edward the Third, when "lodges were many and frequent, the *grand ma-* "*ſter*, with his *wardens*, at the head of the *grand* "*lodge*, with the conſent of the lords of this "realm, then generally *free maſons*, ordained, After Chriſt 1146. After Chriſt 1357.

"I. That for the future, at the making or admission of a *brother*, the constitutions and proper charges and monitions should be read by the master or warden, as hereunto annexed.

"II. That master-masons, or masters of work, shall be examined if they be able of cunning to serve their respective lords, as well the highest as the lowest, to the honour and worship of the aforesaid art, and to the profit of their lords; for they be the lords that employ them, and pay them for their service and travel.

"III. That when the master and wardens meet in a lodge, the sheriff, if need be, or the mayor or alderman, if a brother, where the *chapter* or *congregation* is held, shall be made *fellow* and *sociate* to the *master*, in help of him against rebels, and for upbearing the rights of the realm.

IV. That *entered 'prentices*, at their making, shall be charged not to be thieves, nor thieves maintainers. That the *fellow-craft* shall travel honestly for their pay, and love their fellows as themselves, and that all shall be true to the King of England, to the realm, and to the lodge.

"V. That if any of the fraternity shall be factious, mutinous, or disobedient to the GRAND MASTER's orders, and after proper admonitions, should persist in his rebellion, then the lodge shall determine against him, that he shall forswear or renounce his masonry, and shall no more be of the craft; the which if he

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"presume to do, he shall be prisoned till his "grace be granted him and issued: for this "cause, principally, have these congregations "been ordained, that as well the lowest as the "highest should be well and truly served in this "art. *Amen.* So mote it be."

Richard the Second succeeded his grandfather, and employed William of Wickham, bishop of Winchester, as grand master, to rebuild Westminster-hall as it now stands; and Wickham also, at his own cost, built New-college in Oxford, and founded Winchester-college. At last, when King Richard was in Ireland, Henry Duke of Lancaster got the parliament to depose him, and next year procured his being murdered; who, after thus supplanting the unfortunate Richard, mounted the throne, by the name of King *Henry the Fourth.* He appointed Thomas Fitz-Allen, Earl of Surrey, grand master, founded Battle-abbey, and afterwards that of Fotheringay. In his reign the citizens of London built their large and magnificent Guildhall. After Christ 1390.

The masons thus flourishing, held their *lodges* and *communications* more frequent than ever, and joy and harmony abounded, when, unthought of, nothing less than their utter extirpation was intended. For,

In the minority of King Henry the Sixth, the commons of England thought the masons worthy their notice, by attempting to disturb and overthrow all their After Christ 1425.

lodges and communications for ever, by the following act of the third year of the ſaid King, and the fourth of his age, intitled,

MASONS *ſhall not confederate in chapters or congregations.*

"Whereas, by the yearly *congregations* and "*confederacies* made by the maſons in their "*general aſſemblies*, the good courſe and ef- "fect of the ſtatutes of labourers be openly "violated and broken, in ſubverſion of the law, "and to the great damage of all the commons: "Our Sovereign Lord the King, willing in "this caſe to provide a remedy, by the advice "and conſent aforeſaid, and at the THE SPE- "CIAL REQUEST OF THE COMMONS, hath "ordained and eſtabliſhed, that ſuch *chapters* "and *congregations* ſhall not be hereafter hol- "den; and if any ſuch be made, they that cauſe "ſuch *chapters* and *congregations* to be holden, "and thereof convicted, it ſhall be adjudged "felony: And that the other maſons, who "come to ſuch *chapters* and *congregations*, be "puniſhed by priſonment of their bodies, and "make fine and ranſom at the king's will."

However this thundering ordinance was never once executed, or in the leaſt intimidated them from holding their aſſemblies, nor did they ever deſire any of their eminent and noble brethren to get this act repealed, as they meddled not with any affairs of ſtate; and for the wages of work-

ing

ing maſons free of the lodge, their laws forbade all combinations, truſting to their lords and founders for their reward, according to merit and love, and not for money.

Nay, in the minority of this very king, a good lodge was held at Canterbury, under Grand Maſter Chicheley, as appears from the Latin regiſter of William Molart, prior of Canterbury, in manuſcript, pag. 88. in which are named Thomas Stapylton, the maſter, John Morris, *cuſtos de la lodge lathotamorum*, or, *warden of the lodge of maſons*, with fifteen *fellow-crafts*, and three *entered apprentices*, all there named. After Chriſt 1429.

And another record ſays, "The company of "maſons, being otherwiſe termed *free-maſons*, "of ancient ſtanding, and good reckoning, by "means of affable and kind meetings diverſe "times, and as a loving brotherhood uſe to do, "did frequent this mutual aſſembly in the time "of King Henry the Sixth, in the twelfth year "of his moſt gracious reign, when Henry was "thirteen years of age, anno Dom. 1434." And the ſaid record deſcribing a coat of arms, much the ſame with that of the London company of freemen maſons, it is generally believed that the ſaid company is deſcended of the ancient fraternity; and that, in former times, no man was made free of that company until he was inſtalled in ſome lodge of free and accepted maſons, as a neceſſary qualification. So that, before the

troubles of this unfortunate king, the maſons were every where in great eſteem, and much employed: For the above record ſays farther, "That the charges and laws of the free maſons "have been ſeen and peruſed by our late Sove- "reign, King Henry the ſixth, and by the lords "of his moſt honourable council, who have "allowed them, and declared, that they be "right, good, and reaſonable to be holden, "as they have been drawn out and collec- "ted from the records of ancient times." &c.

In the year 1442, King Henry himſelf was made a maſon, and his example was followed by many lords and gentlemen of the court. By what follows, it will be found, how very intent he was upon a thorough knowledge of the royal art, even before he was admitted amongſt them. No doubt but every reader will feel ſome ſatiſfaction in looking over this antique relation, though none more ſo than the true and faithful brother, in obſerving the glimmering conjectures of an unenlightened perſon, upon the fundamental principles, hiſtory, and traditions of the royal art, though a philoſopher of as great merit and penetration as this nation ever produced.

A LETTER *from the learned Mr* JOHN LOCKE *to the Right Hon.* THOMAS *Earl of* PEMBROKE, *with an old* manuſcript *on the ſubject of* FREE MASONRY.

MY LORD, *6th May*, 1696.

I Have at length, by the help of Mr Collins, procured a copy of that MS. in the Bodleian library, which you were ſo curious to ſee: and, in obedience to your Lordſhip's commands, I herewith ſend it to you. Moſt of the notes annexed to it, are what I made yeſterday for the reading of my Lady MASHAM; who is become ſo fond of maſonry, as to ſay, that ſhe now more than ever wiſhes herſelf a man, that ſhe might be capable of admiſſion into the fraternity.

The MS. of which this is a copy, appears to be about 160 years old: yet (as your Lordſhip will obſerve by the title) it is itſelf a copy of one yet more ancient by about 100 years; for the original is ſaid to have been the hand-writing of K. Henry VI. Where that prince had it, is at preſent an uncertainty; but it ſeems to me to be an examination (taken perhaps before the king) of ſome one of the brotherhood of MASONS; among whom he entered himſelf, as it is ſaid, when he came out of his minority, and thenceforth put a ſtop to a perſecution that had been raiſed againſt them: but I muſt not detain your Lordſhip longer by my preface from the thing itſelf.

Certayne

*Certayne queſtyons, with awnſweres to the ſame, concernynge the myſtery of maconrye; wryttene by the hande of Kynge Henrye the Sixthe of the name, and faithfullye copyed by me *, Johan Leylande Antiquarius, by the commaunde of his † Highneſſe.*

They be as followeth,

Queſt. WHAT mote ytt be ‡?

Anſw. Ytt beeth the *ſkylle* of nature, the underſtondynge of the *mighte* that ys *hereynne*, and its ſondrye *werckynges; ſonderlyche*, the ſkylle of *rectenynys*, of waightes and *metynges*, and the treu manere of *faconnynge* al thynges for mannes uſe, *headlye*, dwellynges, and buyldynges of alle kindes, and al odher thynges that *make gudde* to manne.

Queſt.

* John Leylande was appointed by King Henry VIII. at the diſſolution of MONASTERIES, to ſearch for, and ſave ſuch books and records as were valuable among them. He was a man of great labour and induſtry.

† His *Highneſſe*, meaning the ſaid King HENRY VIII. Our kings had not then the title of *Majeſty*.

‡ What *mote ytt be?* that is, what may this myſtery of MASONRY be?—The anſwer imports, that it conſiſts in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the maſons pretend to have

Queſt. Where dyd ytt begyne?

Anſ. Ytt dyd begynne with the fyrſte * menne, yn the eſte, whych were before the fyrſt manne of the weſte, and comynge weſtlye, ytt hathe broughte *herwyth* alle comfortes to the *wylde* and comfortleſſe.

Queſt. Who dyd brynge ytt weſtlye?

Anſw. The Venetians †, whoo beynge grate merchaundes, comed ffyrſt ffromme the eſte *ynn* Venetia, ffor the *commodytye* of marchaundy-

ſynge

have taught the reſt of mankind, and ſome part they ſtill conceal.

* *Fyrſte menne yn the eſte*, &c. It ſhould ſeem by this that MASONS believe there were men in the *Eaſt* before ADAM, who is called the *ffyrſte manne of the Weſte*; and that arts and ſciences began in the *Eaſt*. Some authors of great note for learning have been of the ſame opinion; and it is certain, that Europe and Africa (which in reſpect to Aſia may be called *weſtern countries*) were wild and ſavage, long after arts and politeneſs of manners were in great perfection in China and the Indies.

† *The Venetians*, &c. In the times of monkiſh ignorance it is no wonder that the Phœnicians ſhould be miſtaken for the Venetians. Or perhaps, if the people were not taken one for the other, ſimilitude of ſound might deceive the clerk who firſt took down the examination. The Phœnicians were the greateſt voyagers among the

ancients,

ſynge *beithe* eſte and weſte, bey the Redde and *Myddlelonde* ſees.

Queſt. How comede ytt yn Engelonde?

Anſw. Peter Gower *, a Grecian, journeyedde ffor *kunnynge* in Egypte, and yn Syria, and yn everyche lond *whereas* the Venetians hadde plauntedde maconrye; and *wynnynge* entraunce yn al lodges of maconnes, he lerned muche, and

ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the Eaſt with other arts.

* *Peter Gower.* This muſt be another miſtake of the writer. I was puzzled at firſt to gueſs who PETER GOWER ſhould be, the name being perfectly Engliſh; or how a Greek ſhould come by ſuch a name. But as ſoon as I thought of PYTHAGORAS, I could ſcarce forbear ſmiling, to find that PHILOSOPHER had undergone a METEMPSYCHOSIS he never dreamed of. We need only conſider the French pronounciation of his NAME, PYTHAGORE, that is, PETAGORE, to conceive how eaſily ſuch a miſtake might be made by an unlearned clerk. That PYTHAGORAS travelled for knowledge into EGYPT, &c. is known to all the learned; and that he was initiated into ſeveral different orders of PRIESTS, who in thoſe days kept all their learning ſecret from the vulgar, is as well known. PYTHAGORAS alſo made every GEOMETRICAL theorem a ſecret, and admitted only ſuch to the knowledge of them as had firſt undergone a five years ſilence. He is ſuppoſed to be the inventor of the 47th

and retournedde, and *woned* yn Grecia Magna *, *wackfynge* and becommynge a myghtye *wyſe-acre* †, and gratelyche renowned; and *her* he framed a grate lodge at Groton ‡, and maked many maconnes; ſome whereoffe dyd journeye yn Fraunce, and maked many maconnes; wherefromme,

47th propoſition of the firſt book of EUCLID; for which, in the joy of his heart, it is ſaid he ſacrificed a hecatcomb. He alſo knew the true ſyſtem of the world, lately revived by COPERNICUS; and was certainly a moſt wonderful man. See his life by DION. HAL.

* *Grecia Magna*, a part of Italy formerly ſo called, in which the Greeks had ſettled a large colony.

† *Wyſeacre*. This word at preſent ſignifies *ſimpleton*, but formerly had a quite contrary meaning. *Weiſager* in the old SAXON is PHILOSOPHER, *wiſeman*, or *wizard*; and having been frequently uſed ironically, at length came to have a direct meaning in the ironical ſenſe. Thus DUNS SCOTUS, a man famed for the ſubtilty and acuteneſs of his underſtanding, has, by the ſame method of irony, given a general name to modern dunces.

‡ *Groton*. GROTON is the name of a place in England. The place here meant is CROTONA a city of GRECIA MAGNA, which in the time of PYTHAGORAS was very populous.

ſromme, yn proceſſe of tyme, the arte paſſed y
Engelonde.

Queſt. Dothe maconnes deſcouer here arte
unto odhers?

Anſw. Peter Gower, whenne he journeyedde t
lernne, was fiyrſte made *, and anone techedde
evenne ſoe ſhulde all odhers be yn *rech*
Natheleſs † maconnes hauethe *alweys* yn ev
ryche tyme, from tyme to tyme, communyca
tedde to mannkynde ſoche of *her* ſecrettes as g
nerallyche myghte be uſefulle; they haueth kept
backe ſoch *allein* as ſhulde be harmefulle yff the
comed in euylle haundes, *oder* ſoche as ne mygh
be *holpynge* wythouten the techynges to be joy
edde herwythe in the lodge, oder ſoche as d
bynde the *freres* more ſtrongelyche togeder, be
the proffytte and commodytye comynge to th
confrerie herfromme.

Queſt

* *Fyrſte made.* The word MADE I ſuppoſe ha
a particular meaning among the MASONS, pe
haps it ſignifies *initiated.*

† *Maconnes hauethe communycatedde*, &c. Thi
PARAGRAPH hath ſomething remarkable in it. I
contains a juſtification of the ſecrecy ſo much
boaſted of by MASONS, and ſo much blamed by
others; aſſerting, that they have in all ages di
covered ſuch things as might be uſeful, and tha
they conceal ſuch *only* as would be hurtful either
to the world or themſelves. What theſe ſecret
are, we ſee afterwards.

Queſt. Whatte artes haueth the maconnes techedde mankynde?

Anſw. The artes * *agricultura*, *architectura*, *aſtronomia*, *geometria*, *numeres*, *muſica*, *poeſie*, *kymiſtrye*, *governmente*, and *relygyonne*.

Queſt. Howe commethe maconnes more teachers than odher menne?

Anſw. The *hemſelfe* haueth allein the † arte of fyndynge neue artes, whyche arte the ffyrſte maconnes receaued from Godde; by the whyche they fyndethe whatte artes *hem pleſethe*, and the treu way of techynge the ſame. Whatt odher menne dothe ffynde out, ys *onelyche* bey chaunce, and herfore but lytel i tro.

Queſt. Whatt dothe the maconnes concele and hyde?

Anſw. They concelethe the arte of ffyndynge neue artes, and thattys for here own proffytte, and

* *The artes.* AGRICULTURA, *&c.* It ſeems a bold pretence, this, of the MASONS, that they have taught mankind all theſe arts. They have their own authority for it; and I know not how we ſhall diſprove them. But what appears moſt odd, is, that they reckon religion among the arts.

† *Arte of ffynding neue artes.* The art of inventing arts, muſt certainly be a moſt uſeful art. My Lord BACON's NOVUM ORGANUM is an attempt toward ſomething of the ſame kind. But I much doubt, that, if ever the MASONS had it,

and *preiſe**. They concelethe the arte of kepynge ſecrettes †, that ſoe the worlde mayeth nothinge concele from them. Thay concelethe the arte of *wunderwerkynge*, and of *foreſayinge thynges to comme*, thatt ſo thay ſame artes may not be uſedde of the wyckedde to an euyell ende. Thay

they have now loſt it; ſince ſo few new arts have been lately invented, and ſo many are wanted. The IDEA I have of ſuch an art is, that it muſt be ſomething proper to be applied in all the ſciences generally, as ALGEBRA is in numbers, by the help of which new rules of arithmetic are, and may be found.

* *Preiſe.* It ſeems the MASONS have great regard to the reputation as well as the profit of their order; ſince they make it one reaſon for not divulging an art in common, that it may do honour to the poſſeſſors of it. I think in this particular, they ſhew too much regard for their own ſociety, and too little for the reſt of MANKIND.

† *Arte of kepynge ſecrettes.* What kind of an art is this, I can by no means imagine. But certainly ſuch an art the MASONS muſt have; for though, as ſome people ſuppoſe, they ſhould have no ſecret at all, even that muſt be a ſecret, which being diſcovered, would expoſe them to the higheſt ridicule: and therefore it requires the utmoſt caution to conceal it.

Thay alſo concelethe the * arte of chaunges, the *wey* of wynnynge the facultye † of Abrac, the ſkylle of becommynge gude and parſyghte wythouten the holpynges of fere and hope; and the univerſelle ‡ longage of maconnes.

Queſt. Wyll he teche me thay ſame artes?

Anſw. Ye ſhalle be techedde yff ye be werthye, and able to lerne.

Queſt. Dothe all maconnes *kunne* more than odher menne?

Anſw. Not ſo. Thay onlyche haueth *recht* and *occaſyonne* more than odher menne to kunne; but manye doeth fale yn capacity, and manye

* *Arte of chaunges.* I know not what this means, unleſs it be the tranſmutation of metals.

† *Facultye of Abrac.* Here I am utterly in the dark.

‡ *Univerſelle longage of maconnes.* An univerſal language has been much deſired by the learned of many ages. It is a thing rather to be wiſhed than hoped for. But it ſeems the MASONS pretend to have ſuch a thing among them. If it be true, I gueſs it muſt be ſomething like the language of the PANTOMIMES among the ancient ROMANS, who are ſaid to be able, by ſigns only, to expreſs and deliver any oration intelligibly to men of all nations and languages. A man who has all theſe arts and advantages, is certainly in a

manye more doth want induſtrye, thatt ys *per-neceſſarye* for the gaynynge all kunnynge.

Queſt. Are maconnes gudder men then odhers?

Anſw. Some maconnes are not ſo vertuous as ſome odher menne; but, yn the moſte parte, thay be more gude than they woulde be yf thay war not maconnes.

Queſt. Doth maconnes love eidther odher myghtylye, as beeth ſayde?

Anſw. Yea verylyche, and yt may not odherwiſe be: for gude menne and true, kennynge eidher odher to be ſoche, doeth always love the more as thay be more gude.

Here endethe the queſtyonnes and awnſweres.

I know

condition to be envied: but we are told, that this is not the caſe with all MASONS; for though theſe arts are among them, and all have a right and an opportunity to know them, yet ſome want capacity, and others induſtry to acquire them. However, of all their arts and ſecrets, that which I deſire to know moſt, is, *the ſkylle of becommynge gude and parfyghte*: and I wiſh it were communicated to all mankind; ſince there is nothing more true than the beautiful ſentence contained in the laſt anſwer, "That the "better men are, the more they love one another," virtue having in itſelf ſomething ſo amiable, as to charm the hearts of all that behold it.

I know not what effect the ſight of this old paper may have upon your Lordſhip; but, for my own part, I cannot deny, that it has ſo much raiſed my curioſity, as to induce me to enter myſelf into the fraternity; which I am determined to do, (if I may be admitted), the next time I go to London, and that will be ſhortly. *I am,*

My LORD,

Your Lordſhip's moſt obedient,

and moſt humble ſervant,

JOHN LOCKE.

A GLOSSARY *to explain the* WORDS *in* ITALIC CHARACTERS *in the foregoing.*

ALlein, only
Alweys, always
Beithe, both
Commodytye, convenience
Confrerie, fraternity
Faconnynge, forming
Foreſayinge, propheſying
Freres, brethren
Headlye, chiefly
Hem pleſethe, they pleaſe
Hemſelfe, themſelves
Her, there their
Hereynne, therein
Herwyth, with it
Holpynge, beneficial
Kunne, know
Kunnynge, knowledge
Makegudde, are beneficial
Metynges, meaſures
Mote, may
Myddlelonde, Mediterranean
Myghte, power
Occaſyonne, opportunity
Oder, or
Onelyche, only
Perneceſſarye, abſolutely neceſſary
Preiſe, honour
Recht, right
Reckenynge, numbers
Sonderlyche, particularly
Skylle, knowledge
Wackſynge, growing
Werck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckynge, working miracles
Wyle, ſavage
Wynnynge, gaining
Ynn, into

CHAP.

CHAP. III.

The ſtate of MASONRY *from King* JAMES I. *to the Union.*

FRom this time the craft ſuffered neglect; firſt by the bloody wars of the houſes of York and Lancaſter, and afterwards by other means, till the union of the two crowns, when true architecture began again to dawn in this weſtern part of the world; and the progreſs of it would have been more rapid, if Queen Elizabeth had not diſcouraged the ſtudy of architecture. But hearing that the maſons had ſecrets they could not or would not reveal to her, ſhe became jealous of their aſſemblies, and ſent an armed force to break up their annual communication at York on St John's day, December 27. 1561. But Sir Thomas Sackville, then grand maſter, took care to ſend ſome of the great officers of the Queen, that were *maſons*, who then joining their aſſembly, made honourable report to the Queen; who ever after eſteemed them as the cultivators of peace, friendſhip, brotherly love, arts and ſciences, and never meddled with thoſe who were given to change.

In the reign of King James the Firſt, the famous and learned Inigo Jones, being grand maſter, the beſt craftſmen from all parts reſorted to him, who always allowed good wages, and reaſonable times for inſtruction in the lodges, which he conſtituted with excellent by-laws, and made

made them like the ſchools or academies of deſigners in Italy. He alſo held the quarterly communication of the GRAND LODGE, of maſters and wardens, and the annual general aſſembly and feaſt on St John's day, when he was annually rechoſen, till 1618, when William Earl of Pembroke was choſen grand maſter, and being approved by the king, he appointed Inigo Jones his deputy grand maſter.

MASONRY thus flouriſhing, many eminent, wealthy, and learned men, at their own requeſt, were accepted as brothers, to the honour of the craft, till the King died on the twenty ſeventh of March, 1625. Grand Maſter Jones continued in office, and vigilant in carrying on the grand deſign, till unhappily the civil wars broke out; yet even during thoſe wars the maſons met occaſionally in many places.

It may not be amiſs here to give the ſentiments and practice of old maſons, touching the government of their *grand maſters*, *viz.* That kings, and other male ſovereigns, are grand maſters during life, and appoint a deputy, or approve of his election, to preſide over the fraternity, with the title and honours of *grand maſter*; but if the ſovereign is a female, or not a brother, or a minor under a regent, not a brother; or if the male ſovereign, or the regent, though a brother, is negligent of the craft, then the *old* grand officers may aſſemble the GRAND LODGE in *due* form to elect a grand maſter, but not during life, only

only he may be annually rechoſen while he and they think fit.

After the reſtoration of King Charles the Second, who, though he had been a maſon abroad, neglected the craft, giving himſelf entirely up to his pleaſures; however, in 1663, Henry Jermyn, Earl of St Albans, being grand ma- Earl of St Albans, 1663.
ſter, Sir John Denham, deputy grand maſter, Sir Chriſtopher Wren, and Mr John Webb, grand wardens, made the following regulations, *viz*,

I. That no perſon, of what degree ſoever, be accepted a free maſon, unleſs in a regular lodge, whereof one to be a maſter or a warden in that diviſion where ſuch lodge is kept, and another to be a craftſman in maſonry.

II. That no perſon hereafter be accepted but ſuch as are able of body, honeſt in parentage, of good reputation, and an obſerver of the laws of the land.

III. That no perſon, who ſhall be accepted a free maſon, ſhall be admitted into any lodge, until he has brought a certificate of the time and place of his acceptation, from the maſter of the limit where he was made, and the lodge kept; and the maſter ſhall inroll the ſame in parchment, and ſhall give an account of ſuch acceptations at every general aſſembly.

IV. That every perſon, who is now a free maſon, ſhall bring to the maſter a note of the time of his acceptation, to the end that it may be inrolled

rolled in ſuch priority of place as the brother deſerves; and that the whole company and fellows may the better know each other.

V. That, for the future, the ſaid fraternity of free maſons ſhall be regulated and governed by one grand maſter, and as many wardens as the ſaid ſociety ſhall think fit to appoint at every general aſſembly

VI. That no perſon ſhall be accepted, unleſs he be twenty-one years old or upwards.

Earl of Rivers, June 24. 1666.

Thomas Savage, Earl of Rivers, ſucceeded St Albans as grand maſter, who appointed Sir Chriſtopher Wren deputy grand maſter, and Mr John Webb, and Mr Grinlin Gibbons, grand wardens; but the deputy and wardens had the management of every thing concerning the craft.

This year, on the ſecond of September, the city of London being almoſt deſtroyed by fire, the free maſons were neceſſarily employed and encouraged to rebuild that noble city in a more elegant ſtyle than before. The deputy had formed a grand deſign of making it the moſt regular and ſplendid city in the world; but by private properties, and other hinderances, this laudable deſign could not be carried into execution.

The elegant ſtyle of the craft evidenced itſelf in building the Royal Exchange; St Paul's cathedral, the foot-ſtone of which was levelled in due form, by the king, Grand Maſter Rivers, the architects, craftſmen, nobility, and gentry, lord mayor,

mayor, and aldermen, biſhops, and clergy, in the year 1673; deſigned and conducted by the deputy grand maſter Wren, as *maſter* of work, with his wardens, Edward Strong, the elder and younger. The *monument* of the Doric order, 202 feet high from the ground, fifteen feet in diameter, its pedeſtal twenty feet ſquare, and forty in height, with emblems in baſſo relievo, by Gabriel Cibber, was finiſhed in the year 1677. Many more fine buildings were raiſed, particularly St Mary le bow, St Stephen's in Walbrooke, with its admirable cupola, if equalled, not excelled by any in Europe; the college of phyſicians; and the beautiful Middle Temple gate.

George Villiers Duke of Buckingham, an old maſon, became grand maſter; but being indolent, he left all to deputy Wren and his wardens; and was ſucceeded by Henry Bennet, Earl of Arlington, who was too deeply engaged in ſtate-affairs to mind the lodges; yet, in his maſterſhip, the craft was very conſiderable, and many perſons of diſtinction requeſted to be admitted, and were accordingly *accepted* by the fraternity.

Duke of Buckingham, 1674.

Earl of Arlington, 1679.

Our worthy brother, the famous Elias Aſhmole, Eſq; an eminent philoſopher, chemiſt, and antiquary, founder of the noble muſeum at Oxford, which ſtill bears his name, in page 15. of his diary, ſays, "I was made a free maſon at Warrington, Lancaſhire, with Colonel Henry

"Mainwaring,

" Mainwaring, of Kerthingham, in Cheſhire, by
" Mr Richard Penket, the warden, and the fel-
" low crafts, on the ſixteenth of October, 1646."
The writer of Mr Aſhmole's life, who was not
a maſon, before his hiſtory of Berkſhire, page 6,
gives the following account of maſonry. " He
" (Mr Aſhmole) was elected a brother of the com-
" pany of *free maſons*, a favour eſteemed ſo
" ſingular by the members, that kings them-
" ſelves have not diſdained to enter themſelves
" of this ſociety. From theſe derived the
" adopted maſons, accepted maſons, or free ma-
" ſons, who are known to one another all o-
" ver the world, by certain *ſignals* and *watch*
" *words* known to them alone. They have ſe-
" veral lodges in different countries for their re-
" ception; and when any of them fall into de-
" cay, the brotherhood is to relieve them. The
" manner of their adoption or admiſſion is very
" formal and ſolemn, and with the adminiſtra-
" tion of an oath of ſecrecy, which has had be-
" ter fate than all other oaths, and has ever been
" moſt religiouſly obſerved: nor has the world
" been yet able, by the inadvertency, ſurprize,
" or folly of any of its members, to dive into
" this myſtery, or ..ke the leaſt diſcovery."

In ſome of Mr Aſhmole's manuſcripts, there
are many valuable collections relating to the hi-
ſtory of the free-maſons, as may be gathered
from the letters of Dr Knipe of Chriſt-church,
Oxford, to the publiſher of Mr Aſhmole's life

the following extracts therefrom will authenticate and illuſtrate many facts in the foregoing hiſtory.

" As to the ancient ſociety of free maſons, " concerning whom you are deſirous of know- " ing what may be known with certainty, I ſhall " only tell you, that if our worthy brother, E. " Aſhmole, Eſq; had executed his intended de- " ſign, our fraternity had been as much obliged " to him as the brethren of the moſt noble order " of the garter. I would not have you ſurpriſed " at this expreſſion, or think it at all too aſſu- " ming. The ſovereigns of that order have not " diſdained our fellowſhip, and there have been " times when emperors were alſo free maſons. " What from Mr Aſhmole's collection I could " gather was, that the report of our ſociety's ta- " king riſe from a bull granted by the Pope, in " the reign of Henry the third, to ſome Italian " architects to travel over all Europe, to erect " chapels, was ill founded; ſuch a bull there " was, and thoſe architects were maſons; but " this bull, in the opinion of the learned Mr Aſh- " mole, was confirmative only, and did not by " any means create our fraternity, or even eſta- " bliſh them in this kingdom: but as to the time " and manner of that eſtabliſhment, ſomething " I ſhall relate from the ſame collections. St " Alban, the proto-martyr, eſtabliſhed maſonry " here, and from his time it flouriſhed more or " leſs, according as the world went, down to

"the days of king Athelſtan, who, for the ſake "of his brother Edwin, granted the maſons a "charter. Under our Norman princes, they fre- "quently received extraordinary marks of royal "favour: there is no doubt to be made, that "the ſkill of maſons, which was always tran- "ſcendently great, even in the moſt barbarous "times, their wonderful kindneſs and attach- "ment to each other, how different ſoever in "condition, and their inviolable fidelity in keep- "ing religiouſly their ſecret, muſt expoſe them, "in ignorant, troubleſome, and ſuperſtitious "times, to a vaſt variety of adventures, accord- "ing to the different fate of parties, and other "alterations in government. By the way, it "may be noted, that the maſons were always "loyal, which expoſed them to great ſeverities, "when power wore the trappings of juſtice, and, "thoſe who committed treaſon, puniſhed true "men as traitors.

"Thus, in the third year of Henry the Sixth, "an act paſſed to aboliſh the ſociety of maſons, "and to hinder, under grievous penalties, the "holding chapters, lodges, or other regular aſ- "ſemblies. Yet this act was afterwards repealed, "and even before that, king Henry, and ſeveral "lords of his court, became fellows of the craft."

Many lodges, in the reign of Charles the Second, were conſtituted by leave of the ſeveral noble grand maſters, the fraternity being ſtill conſiderable, and many gentlemen and famous

ſcholars

ſcholars requeſted to be admitted. Mr Aſhmole again ſays, in page 66. of his diary, "On March "the 10th 1682, about 5 *hor. poſt merid.* I re- "ceived a ſummons to appear at a lodge to be "held next day at Maſons-hall in London, "March 11. Accordingly I went, and about "noon was admitted into the fellowſhip of free "maſons; Sir William Wilſon, Knight; Cap- "tain Richard Borthwick; Mr William Wood- "man; Mr William Grey; Mr Samuel Taylour; "and Mr William Wiſe: I was the ſenior fel- "low among them, it being thirty-five years "ſince I was admitted. There were preſent, "beſides myſelf, the fellows after named, Mr "Thomas Wiſe, maſter of the maſons company "this preſent year; Mr Thomas Shorthoſe, &c. "We all dined at the Halfmoon tavern, in "Cheapſide, at a noble dinner prepared at the "charge of the new-accepted maſons."

Many of the fraternity's records of this and former reigns were loſt in the next, and at the revolution: and many of them were too haſtily burnt in our time, for fear of making diſcoveries.

Upon the death of Grand Maſter Arlington in the year 1685, the lodges met and elected Sir Chriſtopher Wren grand maſter, who annually, while carrying on St Paul's, met thoſe brethren who could attend him, to keep up good old uſages, till the revolution. Sir Chriſtopher Wren, 1685.

Particular lodges were moſtly occaſional in London, except where ſome great works were carrying on. Sir Robert Clayton procured an occaſional lodge of maſters to meet at St Thomas's hoſpital in the year 1693, near which a ſtated lodge continued long afterwards. Beſides the old lodge at St Paul's, there was one in Piccadilly, another by Weſtminſter-abbey, Holbourn, and Tower-hill. King William was privately made a maſon, approved of the choice of Sir Chriſtopher Wren, greatly promoted the intereſts of the craft, appointed the fine new palace at Greenwich, in the year 1695, to be an hoſpital for ſeamen, and ordered it to be finiſhed according to Jones's old deſign. This year alſo the Moſt Noble Charles Duke of Richmond and Lenox, grandfather of the preſent Duke, maſter of a lodge at Chicheſter, coming to the annual aſſembly in London, was choſen grand maſter, and approved of by the king; Sir Chriſtopher Wren was his deputy, who acted as before at the head of the craft, and was again choſen grand maſter in the year 1698.

Duke of Richmond, 1695.

In the beginning of the reign of Queen Anne the Auguſtan ſtyle was every where moſt richly diſplayed; yet the lodges were more and more diſuſed; partly by the neglect of maſters and wardens; and partly by not having a noble grand maſter, as in times paſt, the annual aſſembly was for ſome years not duly attended

and, what was the worſt of all, Sir Chriſtopher Wren, through his great age, bodily infirmities, and retirement from the ſtage of buſineſs and hurry, was no longer able to preſide in their aſſemblies, by which the craft ſuffered ſome detriment.

CHAP. IV.

The ſtate of MASONRY *in* England, *with liſts of the* GRAND MASTERS, *and other officers of the grand lodge, ſince the Union.*

WE have ſeen, in the foregoing hiſtory of maſonry, by what means the craft flouriſhed, and how they came to ſuffer decay; and that it was in the times of barbarity and ignorance, of tyranny and oppreſſion, of war and bloodſhed, when the popular rage and fury vented itſelf upon the noble ſciences, or places dedicated to their uſe, and chiefly upon the profeſſors and advocates of this *royal art*, which, as it was the moſt uſeful to mankind, ſo it was the firſt doomed to perdition. Indeed, the days have been in Britain, when this ancient and honourable fraternity ſuffered not a little from the neglect of their grand maſters, who ſhould have countenanced the communications with their preſence, given life and vigour to their reſolutions, and by precept and example, as well to keep the whole body firm, ſteady, and faithful to the ancient laws and uſages of

maſons, as to preſerve the honour and renown that the fraternity had acquired in the world, with the wiſe, learned, good, great, and brave, from the commencement of time.

May 1. 1707 * This year, under the reign of Queen Anne, the two kingdoms of Scotland and England were united into the *one* kingdom of Great Britain, that auſpicious æra of peace and plenty to theſe nations. Now it was that the ſciences began again to flouriſh, and maſonry to reſume its ancient luſtre, and once more became the darling of the people, under their grand maſter Sir CHRISTOPHER WREN, whoſe great abilities certainly commanded all due reſpect; but his years and long abſence made it neceſſary for the brethren to guard againſt all future decays of their ancient and honourable craft. Accordingly,

The lodges in and about London having met together, and conſtituted a lodge in due form *, revived the quarterly communication of officers, and reſolved to hold the annual aſſembly and feaſt, and then to elect a grand maſter from among themſelves, till they ſhould again be honoured with having a noble brother at their head.

The

* So called, becauſe it ſhould meet quarterly according to ancient uſage. And when the grand maſter is preſent, it is a lodge in AMPLE FORM; otherwiſe only in DUE FORM; but both equal in authority.

The brethren being aſſembled, and the oldeſt maſter maſon being placed in the chair, they unanimouſly made choice of ANTHONY SAYER GRAND MASTER of MASONS, who was immediately congratulated, inveſted, inſtalled, and homaged as ſuch. St John's day 1717.

GEORGE PAYNE, Eſq; ſucceeded Brother Sayer. 1718.

JOHN THEOPHILUS DESAGULIERS, LL. D. and F. R. S. ſucceeded Brother Payne. And, 1719.

GEORGE PAYNE, Eſq; again ſucceeded Brother Deſaguliers as GRAND MASTER MASON. It was now recommended to the brethren the ſtricteſt obſervance of the communication; and that they ſhould bring to the grand lodge any old writings and records concerning maſons or maſonry, to ſhew the good uſages of old. Many manuſcripts were accordingly brought; and many of the moſt valuable, concerning lodges, regulations, charges, ſecrets, and uſages, particularly one written by brother Nicolas Stone, were too haſtily burnt by ſcrupulous brothers. 1720.

By the care and induſtry of Grand Maſter Payne, the freedom of this ſociety has been fixed upon that noble and ſolid baſis which has engaged ſo many noblemen and princes to do honour to the craft by their conſtant attendance and laudable example;—a ſeries of ſuch noble perſonages, as no age, ſociety, or nation could

ever

ever boaſt to have ruled over them; and who, in a continued ſucceſſion, will, in all probability, *govern and direct them for ever.*

It will be neceſſary now to proceed to the recital of thoſe great names who have honoured the fraternity, by preſiding over them, either as grand maſters or other grand officers.

1721.

JOHN MONTAGUE, Duke of Montague, *Grand Maſter.*

John Beal, Doctor of Phyſic, *Deputy Grand Maſter.*

Mr J. Villeneau & Mr T. Morris, *Grand Ward.*

1722.

PHILIP WHARTON, Duke of Wharton, *Grand Maſter.*

J. Theo. Deſaguliers, LL. D. & F. R. S. *Depute Grand Maſter.*

Mr Joſh. Timſon, & J. Anderſon, *Grand Ward.*

1723.

F. SCOTT, E. of Dalkeith, late Duke of Buccleugh, *Grand Maſter,*

J. Theo. Deſaguliers, LL. D. & F. R. S. *Dep. Gr. M.*

F. Sorrel, *and* J. Senex, Eſqs; *Grand Wardens.*

1724.

C. LENOX, Duke of Richmond, Lenox, and Aubigny, *Grand Maſter.*

Martin Folkes, Eſq; *Dep. Gr. M.*

Geo. Payne, *and* Fr. Sorrel, Eſqs; *Gr. Ward.*

1725

J. HAMILTON, Lord Paiſley, afterwards E. of Abercorn, *Grand Maſter.*

J. Theo. Deſaguliers, LL. D. & F. R. S. *Dep. Gr. M.*

Col. D. Houghton, & Sir T. Pendergaſt, *Gr. W.*

1726

1726.

WILLIAM OBRIAN, Earl of Inchiquin, *Grand Maſter.*

William Cowper, Eſq; *Dep. Gr. M.*

A. Chocke *and* W. Burdon, Eſqs; *Gr. Ward.*

1727.

HENRY HARE, Lord Coleraine, *Grand Maſter.*

Alexander Chocke, Eſq; *Dep. G. M.*

N. Blackerby, Eſq; & Mr J. Highmore, *Gr. W.*

1728.

JAMES KING, Lord Kingſton, *Grand Maſter.*

Nathaniel Blackerby, Eſq; *Dep. Gr. M.*

Sir J. Thornhill, & M. O'Connor, Eſq; *Gr. W.*

1729-30.

THOMAS HOWARD, Duke of Norfolk, *Grand Maſter.*

Nathaniel Blackerby, Eſq; *Dep. Gr. M.*

Col. G. Carpenter, & T. Batſon, Eſqs; *Gr. Ward.*

1731.

T. COKE, Lord Lovel, now Earl of Leiceſter, *Grand Maſter.*

Thomas Batſon, Eſq; *Dep. Gr M.*

G. Douglas, M. D & J. Chambers, Eſq; *G. W.*

1732.

ANTHONY BROWN, Ld. Viſc. Montacute, *Grand Maſter.*

Thomas Batſon, Eſq; *Dep Gr. M.*

G. Rooke, & J. Moore-Smythe, Eſqs; *G. W.*

1733.

JAMES LYON, Earl of Strathmore, *Grand Maſter.*

Thomas Batſon, Eſq; *Dep. G M.*

J. Moore-Smythe, *and* J. Ward, Eſqs, *Gr. Ward.*

1734.

1734.

JOHN LINDSAY, E. of Crawford, primier Earl of Scotland, *Grand Maſter*.
Sir Cecil Wray, Bart. *Dep. Gr. M.*
J. Ward, Eſq; *and* Sir E. Manſel, Bt. *Gr. Ward.*

1735.

THOMAS THYNNE, Ld. Viſc. Weymouth, *Grand Maſter*.
John Ward, Eſq; *Dep. Gr M.*
Sir E. Manſel, Bt. *and* M. Clare, M. A. *Gr. W.*

1736.

JOHN CAMPBELL, Earl of Loudoun, *Grand Maſter*.
John Ward, Eſq; *Dep. Gr. M.*
Sir R. Lawley, Bt *and* W. Græme, M. D. *Gr. W.*

1737.

EDWARD BLIGH, Earl of Darnley, *Grand Maſter*.
John Ward, Eſq; *Dep. Gr. M.*
Sir R. Lawley, *and* W. Græme, M. D. *Gr. Ward.*

1738.

H. BRIDGES, Marq of Carnarvon, now D. of Chandos, *Grand Maſter*.
John Ward, Eſq; *Dep. Gr M.*
Ld. G. Graham, *and* Capt. A. Robinſon, *Gr. W.*

1739.

ROBERT RAYMOND, Lord Raymond, *Grand Maſter*.
William Græme, Dr of Phyſic, *Dep. Gr M*
J. Hervey Thurſby, *and* R. Foy, Eſqs; *G. Ward.*

1740.

JOHN KEITH, Earl of Kintore, *Grand Maſter*.
William Græme, Dr of Phyſic, *Dep. Gr. M.*
J. Ruck, *and* W. Vaughan, Eſqs. *Gr. Ward.*

1741-2

1741-2.

J. DOUGLAS, E. of Morton, Kt of the Thiſtle, *Grand Maſter.*

Martin Clare, M. A. & F. R. S *Dep. Gr. M.*
W. Vaughan *and* B. Gaſcoyn, Eſqs. *Gr. Ward.*

1743-4.

JOHN WARD, Lord Ward, *Grand Maſter.*

Sir Robert Lawley, Bart. *Dep. Gr. M.*
E. Hody, M. D. *and* S. Berington, Eſq; *Gr. W.*

1745-6.

THOMAS LYON, Earl of Strathmore, *Grand Maſter.*

William Vaughan, Eſq; *Dep. Gr. M.*
W. Græme, M. D. *and* F. Baker, Eſqs; *Gr. Ward.*

1747-8.

JAMES CRANSTOUN, Lord Cranſtoun, *Grand Maſter.*

Edward Hody, Dr of Phyſic, & F. R. S. *Dep. G. M.*
F. Baker, *and* T. Smith, Eſqs; *Gr. Ward.*

1749-50-1.

WILLIAM BYRON, Lord Byron, *Grand Maſter.*

Fotherly Baker, Eſq; *Dep. Gr. M.*
The Hon. R. Shirley, *and* T. Jeffreys, Eſq; *G. W.*

1752.

JOHN PROBY, Lord Carysfort, *Grand Maſter*

Thomas Manningham, Dr of Phyſic, *Dep. G. M.*
The Hon. J. Carmichael, *and* Sir R. Wrotteſley, Bart. *Gr Ward.*

1753.

Thomas Manningham, M. D. *Dep. Gr. M.*
Sir R. Wrotteſley, *and* F. Blake Delaval, *Gr. W.*

1754.

1754.

JAMES BRIDGES, Marq. of Carnarvon, ſon and heir to Henry D. of Chandois, formerly Grand Maſter, *Grand Maſter.*
Thomas Manningham, Dr of Phyſic, *Dep. G. M.*
The Hon. C. Proby, *and* F. Pinkſtan, *Gr. Ward.*

1755.

JAMES BRIDGES, Marq of Carnarvan, *Grand Maſter.*
Thomas Manningham, M. D. *Dep. Gr. M.*
The Hon. H. Townſhend, *and* J. Dickſon, *Gr. Ward.*

1756.

JAMES BRIDGES, Marq. of Carnarvon, *Grand Maſter.*
Thomas Manningham, Dr of Phyſic, *Dep. G. M.*
J. Naiſh, *and* B. J. Boetefeur, Eſqs; *Gr. Ward.*

1757.

SHOLTO CHARLES DOUGLAS, Lord Aberdour, *Grand Maſter.*
John Revis, Eſq; *Dep. Gr. M.*
William Chapman, Albert Vandenvelde, Eſqs *and* John Entick, A. M. *Gr. Ward.*

1758.

SHOLTO CHARLES DOUGLAS, Lord Aberdour, *Grand Maſter.*
John Revis, Eſq; *Dep. Gr. M.*
J. Dickſon, *and* T. Singleton, Eſqs, *Gr. Ward.*

CHAP. V.

State of MASONRY *in* Scotland *from the earlieſt times; with an account of the inſtitution of the grand lodge, and liſts of all the grand maſters and other officers of the grand lodge of* Scotland.

THE ancient part of the hiſtory of Scotland is moſtly taken up with relations of the many different civil wars in which they were continually engaged. The Picts, we learn, were a mechanical and mercantile people, and founded many cities, and built ſeveral ſtrong caſtles in their dominions; while the Scots affected rather to be ſoldiers, and were wholly given to the trade of war. In thoſe days of ignorance and barbariſm, we cannot expect to trace even the faineſt dawnings of arts and ſciences. The principle of ſelf-defence was the greateſt object of their ſtudy, which ſoon obliged them to have recourſe to architecture, and to build houſes and caſtles for their mutual preſervation, and to repel the riotous inſults of their lawleſs neighbours.—We can, however, ſtill boaſt of many noble remains of the ancient Roman buildings; which plainly evinces, that the Romans, when they entered this country, brought along with them ſome of their beſt deſigners and operative maſons, whom they employed in rearing thoſe

noble fabrics, of which we can ſo plainly, at this day, trace the remains. Nor is it to be doubted, but they communicated to the natives, and left behind them, ſuch a taſte and knowledge for maſonry, as has deſcended from them to the preſent generation.

A. M. 3945. Before Chriſt 55. From this period, then, we may date the knowledge of maſonry, and firſt introduction of the arts and ſciences into Scotland: but to deduce its gradual progreſs for that time, would require a complete recapitulation of the hiſtory of Scotland; nor is it eaſy at this diſtance of time, in a country ſo very deficient in point of hiſtory, and who were ever engaged in civil wars, to point out all the different patrons of maſonry, or who were the principal deſigners of thoſe many ancient buildings we ſee in almoſt every corner of the country. Certain it is, maſonry has been much cultivated and highly patronized all along, by the great and noble of this country: hence thoſe magnificent ſtructures; hence thoſe noble antique buildings, thoſe remains of Gothic architecture, in almoſt every town in Scotland.

The fraternity of free maſons in Scotland always owned their king and ſovereign as their grand maſter: to his authority they ſubmitted all diſputes that happened among the brethren. When not a maſon himſelf, he appointed one of the brethren to preſide as his deputy at all their meetings, and to regulate all matters concerning the

the craft. Accordingly we find James I. that patron of learning, countenancing the lodges with his preſence, "as the royal grand "maſter, till he ſettled an yearly revenue of "four pound Scots, to be paid by every ma-"ſter-maſon in Scotland, to a grand maſter "choſen by the brethren, and approved of by "the crown, one nobly born, or an eminent "clergyman, who had his deputies in cities and "counties; and every new brother at entrance, "paid him alſo a fee. His office empowered him "to regulate in the fraternity what ſhould not "come under the cogniſance of law-courts; to "him appealed both maſon and lord, or the "builder and founder, when at variance, in or-"der to prevent law-pleas; and in his abſence "they appealed to his deputy or grand war-"dens that reſided next to the premiſſes." 1430.

William St Clair, earl of Orkney and Caithneſs, Baron of Roſlin, &c. got a grant of this office from King James II. He counte-nanced the lodges with his preſence, propagated the royal art, and built the chapel of Roſlin, that maſter-piece of Gothic architecture. Maſonry now began to ſpread its benign influence through the country, and many noble and ſtately build-ings were reared by the prince and nobles during the time of Grand Maſter ROSLIN. By another deed of the ſaid King James II. this office was made hereditary to the ſaid William St Clair, and his heirs and ſucceſſors in the barony of Roſlin: 1441.

in which noble family it has continued without any interruption till of late years. The barons of Roſlin have ever ſince continued to prove the patrons of maſonry, in countenancing the lodges, determining in all matters of difference amongſt the brethren, and ſupporting with becoming dignity the character of GRAND MASTER MASON over all Scotland. They held their head court or (in maſon-ſtile) aſſembled their grand lodge at KILWINNING in the weſt country, where it is preſumed maſons firſt began in Scotland to hold regular and ſtated lodges. Nay, it is even alledged, that in this place the royal art firſt made its appearance, and the brethren, meeting here with hoſpitality and protection, formed themſelves into a lodge; and their peaceable behaviour, their hoſpitable and generous diſpoſitions recommending them to the notice of the country, they were ſoon aſſociated by the great and wealthy from all parts. In proceſs of time the craft became more numerous, and lodges more frequent throughout the country; the lodge of KILWINNING, under authority of the noble grand maſters, granting charters of erection and conſtitution to the brethren, to form themſelves into regular lodges, always under the proper proviſions and reſtrictions, for their adhering to the ſtrict principles of true old maſonry, and preſerving amongſt themſelves that harmony and union which ought, and always has ſubſiſted amongſt the fraternity.

Such

Such continued to be the ſtate of maſonry, whilſt the family of Roſlin were in flouriſhing and proſperous circumſtances: but that once opulent and noble family, through their too great generoſity, falling back in the world, the preſent repreſentative WILLIAM ST CLAIR of Roſlin, Eſq; (a real maſon, and a gentleman of the greateſt candour and benevolence, inheriting his predeceſſors virtues without their fortune), was obliged to diſpone the eſtate; and having no children of his own, was loath that the office of grand maſter, now veſted in his perſon, ſhould become vacant at his death; more eſpecially, as there was but ſmall proſpect of the brethren of this country receiving any countenance or protection from the crown, (to whom the office naturally reverted, at the failure of the Roſlin family), as in ancient days, our kings and princes continually reſiding in England.

Upon theſe conſiderations, having aſſembled the brethren of the lodges in and about Edinburgh, Grand Maſter ST CLAIR repreſented to them how beneficial it would be to the cauſe of maſonry in general to have a grand maſter, a gentleman or nobleman of their own country, one of their own electing, to patronize and protect the craft; and that, as hereditary grand maſter over all Scotland, he had called this meeting, in order to condeſcend on a proper plan for electing of a grand maſter; and that, in order to promote ſo October 15 1736.

laudable a deſign, he purpoſed to reſign into the hands of the brethren, or whomſoever they ſhould be pleaſed to elect, all right, claim, or title whatever, which he or his ſucceſſors have to reign as grand maſter over the maſons in Scotland; and recommended to the brethren, to look out for a nobleman or gentleman, one of the craft fit to ſucceed his noble predeceſſors, a man qualified to patronize and protect the ſociety, and ſupport the character of grand maſter with the honour and dignity becoming that high ſtation; and concluded with recommending to them unanimity, harmony, and brotherly love, in all their proceedings thereanent.

The brethren taking into conſideration what the grand maſter had above repreſented, reſolved upon proper rules and regulations, to be obſerved in the election of a grand maſter againſt St Andrew's day next; and that they might not be ſaid to take any ſtep without the countenance and approbation of the more diſtant lodges, they ordered the following letter to be wrote to all the lodges throughout Scotland, inviting them to appear by themſelves or proxies, in order to concur in promoting ſo laudable a ſcheme.

BRETHREN,

"THE four lodges in and about Edinburgh "having taken to their ſerious conſidera- "tion the great loſs that maſonry has ſuſtained "thro' the want of a grand maſter, authoriſed

"to ſignify to you, our good and worthy bre-
"thren, our hearty deſire and firm intention to
"chuſe a Grand Maſter for Scotland; and in or-
"der the ſame may be done with the greateſt
"harmony, we hereby invite you, (as we have
"done all the other regular lodges known by
"us), to concur in ſuch a great and good work,
"whereby it is hoped maſonry may be reſtored
"to its ancient luſtre in this kingdom: and for
"effectuating this laudable deſign, we humbly
"deſire, that, betwixt and Martinmas day next,
"you will be pleaſed to give us a brotherly an-
"ſwer in relation to the election of a grand ma-
"ſter, which we propoſe to be on St Andrew's
"day for the firſt time, and ever thereafter to be
"upon St John the Baptiſt's day, or as the grand
"lodge ſhall appoint by the majority of voices,
"which are to be collected from the maſters
"and wardens of all the regular lodges then
"preſent, or by proxy, to any maſter-maſon or
"fellow-craft in any lodge in Scotland: And
"the election is to be in Mary's Chapel. All that
"is hereby propoſed, is for the advancement
"and proſperity of maſonry in its greateſt and
"moſt charitable perfection. We hope and ex-
"pect a ſuitable return; wherein if any lodge
"are defective, they have themſelves only to
"blame. We heartily wiſh you all manner of
"ſucceſs and proſperity; and ever are, with
"great reſpect, your affectionate and loving
"brethren," *&c.*

This

Mary's Chapel, Nov. 30. 1736. This day being appointed for the election of a grand maſter and other officers to compoſe the grand lodge of Scotland, the following lodges appeared by themſelves or proxies; *viz.*

MARY'S CHAPEL,	Strathaven,
KILWINNING,	Hamilton,
Canongate Kilwinning,	Lanark,
Kilwinning Scots Arms,	Dunſe,
Kilwinning Leith,	Kirkcaldy,
Kilwinning Glaſgow,	Journeymen maſons Edr.
Cupar of Fife,	Kirkintilloch,
Linlithgow,	Biggar,
Dunfermline,	Sanquhar,
Dundee,	Peebles,
Dalkeith,	Glaſgow St Mungo's,
Aitcheſon's haven.	Greenock,
Selkirk,	Falkirk,
Inverneſs,	Aberdeen,
Leſmahego,	Canongate & Leith, L. C
St Bride's at Douglas,	Montroſe.

When the lodge was duly met, and the rolls called over, there was produced the following reſignation of the office of GRAND MASTER, by WILLIAM ST CLAIR of Roſlin, Eſq; in favour of the brethren, or whomſoever they ſhould be pleaſed to elect to that high office.

"I WILLIAM ST CLAIR of Roſlin, Eſq; "taking to my conſideration, that the MA- "SONS in Scotland did, by ſeveral deeds, conſti- "tute and appoint WILLIAM and Sir WILLIAM "ST

" ST CLAIRS of Roſlin, my anceſtors, and their
" heirs, to be their patrons, protectors, judges,
" or maſters; and that my holding or claiming
" any ſuch juriſdiction, right, or privilege,
" might be prejudicial to the craft and vocation
" of MASONRY, whereof I am a member; and
" I being deſirous to advance and promote the
" good and utility of the ſaid craft of maſonry
" to the utmoſt of my power, do therefore here-
" by, for me and my heirs, RENOUNCE, QUIT-
" CLAIM, OVERGIVE, and DISCHARGE all
" right, claim, or pretence that I, or my heirs,
" had, have, or any wiſe may have, pretend to,
" or claim, to be patron, protector, judge, or
" maſter of the maſons in Scotland, in virtue of
" any deed or deeds made and granted by the
" ſaid maſons, or of any grant or charter made
" by any of the kings of Scotland, to and in
" favour of the ſaid WILLIAM and Sir WIL-
" LIAM ST CLAIRS of Roſlin, my predeceſſors,
" or any other manner of way whatſomever,
" for now and ever: And I bind and oblige me,
" and my heirs, to warrant this preſent renun-
" ciation and diſcharge at all hands: And I
" conſent to the regiſtration hereof in the books
" of council and ſeſſion, or any other judges
" books competent, therein to remain for pre-
" ſervation; and thereto I conſtitute
" my procurators, &c.
"In witneſs whereof, I have ſubſcribed theſe
" preſents, (written by David Maul writer to
" the

"the ſignet), at Edinburgh, the twenty-fourth "day of November, One thouſand ſeven hun- "dred and thirty-ſix years, before theſe witneſ- "ſes, GEORGE FRASER deputy-auditor of the "exciſe in Scotland, maſter of the Canongate "lodge, and WILLIAM MONTGOMERY mer- "chant in Leith, maſter of the Leith lodge.

WM. ST CLAIR."

GEO. FRASER, *Canongate Kilwinning*, witneſs.
WM. MONTGOMERY, *Leith Kilwinning*, witneſs.

Which being read was ordered to be recorded in the books to be hereafter kept in the grand lodge of Scotland.

After this the brethren proceeded to the election of a Grand Maſter; and, in conſideration of his noble and ancient family, for the zeal he himſelf had now ſhown for the good and proſperity of the craft, they thought they could not confer that high honour upon any brother better qualified, or more properly intitled, than WILLIAM ST CLAIR of Roſlin, Eſq; whoſe anceſtors had ſo long preſided over the brethren, and had ever acquitted themſelves with honour and with dignity. Accordingly,

By an unanimous voice, WILLIAM ST CLAIR of Roſlin, Eſq; was proclaimed GRAND MASTER MASON OF ALL SCOTLAND, and being placed in the chair, was inſtalled, ſaluted, homaged, and acknowledged as ſuch.

Now

Now we come to thoſe halcyon days, when maſonry began to flouriſh in Scotland in harmony, reputation and numbers; and many noblemen, and gentlemen of the firſt rank, beſides other learned men, merchants, clergymen, and tradeſmen, deſired to be admitted into the fraternity; and finding a lodge to be a ſafe and pleaſant relaxation from intenſe ſtudy or hurry of buſineſs, without politics or party, took great pleaſure and delight therein.

We ſhall now proceed to the recital of thoſe great perſonages who have thought it their honour to preſide as grand maſters, or other officers of the grand lodge;—ſuch a ſeries of names as no ſociety can boaſt of having ever had at their head. And we congratulate the brethren on the happy proſpect they now have of honourable and worthy brethern ever aſcending Solomon's chair, and preſiding as grand maſters over them; under whoſe benign influence, may the craft continue to flouriſh and increaſe; may they be eminent and diſtinguiſhed amongſt their countrymen, for harmony and virtue, as belonging to a ſociety dedicated for promoting theſe great and valuable purpoſes.

Nov. 30. 1736.

WILLIAM ST CLAIR of Roſlin, Eſq; *Grand Maſter.*

Captain John Young, *Deputy Grand Maſter.*
Sir William Baillie of Lamington, *Sen. Gr. Ward.*
Sir Alexander Hope of Kerſe, *Jun. Gr. Ward.*
Dr John Moncrieff, *grand Treaſurer.*

John

John M'Dougal, *Grand Secretary.*
Robert Aliſon, *Grand Clerk.*

GRAND STEWARDS.

Eglesfield Griffith	Peter Campbell
Andrew Syme	John M'Millan

1737.

GEORGE Earl of CROMARTY, *Gr. M.*
Captain John Young, *Dep. Gr. M.*
Dr William Congalton, *Sen. Gr. W.*
Dr Charles Alſton, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Andrew Syme	John Crawfurd
James Reoch	Robert Mirrie
Robert Bliſſet	James Brymer
John Brown	John Bowle

1738.

JOHN Earl of KINTORE, *Gr. M.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Eſq; *Sub. Gr. M.*
Patrick Lindſay, *Sen. Gr. W.*
George Drummond, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Andrew Syme	James Fullerton
Henry Guthrie	William Brownlee
Roderick M'Kenzie	James Simpſon
Richard M'Kenzie	John Seton.
Thomas Mitchell	

1739.

JAMES Earl of MORTON, *Gr. M.*
Captain John Young, *Dep. Gr. M.*

John Douglas, Eſq; *Sub. Gr. M.*
Henry Lord Cardroſs, *Sen. Gr. W.*
Archibald M'Aulay, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Alexander Crawfurd	William Hervey
John Dickie	John Dunnet
John Oſwald	James Aitken
William Lyon	John Johnſton
William Fiddler	

1740.

THOMAS Earl of STRATHMORE and KINGHORN, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Eſq; *Sub Gr. M.*
Captain Arthur Forbes of Pettencrief, *Sen. G W.*
Mr David Kennedy, Advocate, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Thomas Day	Hugh Hunter
Roderick M'Kenzie	Thomas Kennedy
George Lauder	James Aitken
John Aitken	James Simpſon
William Brownlee	

1741.

ALEXANDER Earl of LEVEN, *Gr. M.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Eſq, *Sub. Gr. M.*
Sir Henry Mitchell of Weſtihore, *Sen. Gr. W.*
James Colquhoun, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr Tr.*
John M'Dougal, *Gr Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Robert Wood	John Chalmers
Roderic M'Kenzie	James Aitken
John Brownlee	John Dunnet
William Chalmers	

1742

WILLIAM Earl of KILMARNOCK, *Gr. M.*
Captain John Young, *Dep. Gr. Mr.*
John Douglas, Esq; *Sub. Gr Mr.*
Sir Robert Dickson of Carberry, *Sen. Gr. W.*
Sir John Scott of Ancrum, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

John Allan	Archibald Carmichael
John Gibb	James Dempster
Roderick M'Kenzie	Hugh Finlason
Malcolm Ogilvie	

1743.

JAMES Earl of WEMYSS, *Gr. M.*
Capt John Young, *Dep Gr M.*
John Douglas, Esq; *Sub. Gr. M.*
William Nisbet of Dirleton, Esq; *Sen. Gr. W.*
John Murray of Broughton, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS.

William Kendall	John Dalgleish
Alexander Tait	John Cumming
Joseph Watson	James Aitken
Robert Nasmyth	

1744.

JAMES Earl of MURRAY, *Gr. Mr.*
Capain John Young, *Dep. Gr. M.*

John Douglas, Eſq; *Sub. Gr. M.*
John Roberton Earnoch, *Sen. Gr. W.*
Dean-of-guild Thomas Allan, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Thomas Shortwright	Thomas Day
Robert M'Clellan	George Anderſon
Adam Glover	James Goodall

1745.

HENRY DAVID Earl of BUCHAN, *Gr. Mr.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Eſq; *Sub Gr. M.*
Alexander Tait, Eſq; *Sen. Gr. W.*
John Brown, Eſq; *Jun. Gr W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Charles Watſon	William Barrowman
William Gray	Robert Marſton
John Roſs	Thomas Cochran
George Ritchie	William Cockburn
Gilbert Duncan	

1764.

WILLIAM NISBET of Dirleton, Eſq; *Gr. Mr.*
Major John Young, *Dep. Gr. M.*
John Douglas, Eſq; *Sub. Gr M.*
Francis Charteris of Amisfield, Eſq; *Sen. Gr. W.*
Andrew Hay, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr Clk.*

GRAND STEWARDS.

William Kendal	Patrick Grant

John Gentleman — Thomas Cochran
James Cuthbertſon — James M'Nab
John King

1747.

FRANCIS CHARTERIS of Amisfield, Eſq; *Grand Maſter.*
Major John Young, *Dep. Gr. M.*
John Douglas, Eſq; *Sub Gr. M.*
Deacon Samuel Neilſon, *Sen. Gr. W.*
John St Clair, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

William Kendal — George Ritchie
James Dick — John Gibb
Thomas Muir

1748.

HUGH SETON of Touch, Eſq; *Gr. Mr.*
Major John Young, *Dep Gr M.*
John Douglas, Eſq; *Sub. Gr. M.*
John St Clair, Eſq; *Sen. Gr. W.*
James Norrie, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Walter Colvill — James M'Pherſon
John Oſwald — ames Goodall
George Ritchie

1749.

THOMAS Lord ERSKINE, *Gr. Mr.*
Major John Young, *Dep. Gr. M.*
John Douglas, Eſq; *Sub. Gr M.*
Andrew Hay, Eſq; *Sen. Gr. W.*

Charles

Charles Mack, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Walter Colvill — George Ritchie
Thomas Purdie — Marmaduke M'Beath
John Roſs

1750.

ALEXANDER Earl of EGLINTON, *Gr. M.*
Major John Young, *Dep. Gr. M.*
John Douglas, Eſq; *Sub Gr M.*
Charles Mack, *Sen. Gr. W*
Captain James Ogilvie, *Jun. Gr. W.*
Thomns Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Walter Colvill — William M'Lean
Richard Cooper — Robert Gordon
Marmaduke M'Beath

1751.

JAMES Lord BOYD, *Gr. Mr.*
Colonel John Young, *Dep Gr M.*
John Douglas, Eſq; *Sub. Gr. M*
James Stewart, Eſq; *Sen. Gr. W*
John Henderſon of Leiſton, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal *Gr. Sec.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS.

John Wilſon — George Ritchie
John Oſwald — William M'Lean
John Roſs

1752.

GEORGE DRUMMOND, Eſq; *Gr. Mr.*
Charles Hamilton-Gordon, Eſq; *Dep. Gr. M.*
George Fraſer, Eſq; *Sub. Gr. M.*
Joſeph Williamſon, Eſq; *Sen. Gr. W.*
David Dalrymple, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
James Aliſon, *Gr. Clk.*

GRAND STEWARDS.

William Hunter	John Shore
James Mack	Andrew Cargill
John Fergus	James M'Gibbon

1753.

CHARLES HAMILTON-GORDON, Eſq; *Gr. M.*
Joſeph Williamſon, Eſq; *Dep. Gr. M.*
George Fraſer, Eſq; *Sub. Gr. M.*
Dr John Boſwell, *Sen. Gr. W.*
Patrick Lindſay, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sec.*
James Aliſon, *Gr. Clk.*

GRAND STEWARDS.

David Jobſon	George Laing
Andrew Aliſon	Joſeph Cuthbertſon
Andrew Rannie	James Wight
David Smith	Henry St Clair
John Crighton	John Brown

1754.

JAMES Maſter of FORBES, *Gr. M.*
David Dalrymple, Eſq; *Dep. Gr. M.*
George Fraſer, Eſq; *Sub. Gr. M.*
John Lumiſden, Eſq; *Sen. Gr. W.*
Alexander Cuningham, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
ames Aliſon, *Gr. Clk.*

GRAN

GRAND STEWARDS.

George Syme	James Smith.
William Berry	Thomas Walker
John Thomſon	Thomas Hunter
Francis Montgomery	James Auchinleck

1755.

SHOLTO CHARLES Lord ABERDOUR.
Grand Maſter.

George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. G. M.*
Dr Henry Cunningham, *Sen. G. W.*
William Budge, Eſq; *Jun G. W.*
James Ewart, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
James Aliſon, *Gr. Clk.*

GRAND STEWARDS.

William Scott	Samuel Brown
William Butter	James Cowan
Thomas Walker	Orlando Hart
David Morton	Archibald Ker
John Cooper	

1756.

SHOLTO CHARLES Lord ABERDOUR,
Grand Maſter.

George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*
Dr Henry Cunningham, *Sen. Gr. W.*
William Budge, Eſq; *Jun. Gr. W.*
James Ewart, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
James Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Alexander Gardiner	James Paterſon
Nicol Graham	James Thomſon
Gilbert Auchinleck	Orlando Hart
James Wilſon	James Square
Alexander Hempſeed	James Ronaldſon

1757.

1757.

ALEXANDER Earl of GALLOWAY, *G. M.*
George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*
David Roſs, Eſq; *Sen. Gr. W.*
William M'Ghie, Eſq; *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
James Aliſon, *Gr. Clk.*

GRAND STEWARDS.

Alexander Eſplin — Adam Nairn
James Ramſay — Alexander Gardiner
Andrew Hamilton — James Marnoch
Robert Jamieſon — James Marſhall.
Alexander Hempſeed.

1758.

ALEXANDER Earl of GALLOWAY, *G. M.*
George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*
David Roſs, Eſq; *Sen. Gr. W.*
William M'Ghie, Eſq; *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr. Clk.*
Mr John M'Lure, *Grand Chaplain.*

GRAND STEWARDS.

Joſeph Gavin — Charles Mitchell
William Matthie — Adam Nairn
Robert Jamieſon — Alexander Hempſeed
Alexendet Mercer — James Marnock
Alexander Hamilton

1759.

DAVID Earl of LEVEN, *Gr. Ma*
George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*

Walte

Walter Stewart, Esq; *Sen. Gr. W.*
Major James Seton, *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr Clk.*
Mr John M'Lure, *Gr Ch*

GRAND STEWARDS.

Robert Jamieson	Alexander Clapperton
John Wilson	James Stoddart
John Cairney	Alexander Mercer
John Law	William Robertson
William Johnston	Andrew Baxter.

1760.

DAVID Earl of LEVEN, *Gr. M.*

George Fraser, Esq; *Dep. Gr. M.*
Richard Tod, Esq; *Sub Gr. M.*
Walter Stewart, Esq; *Sen. Gr. W.*
Major James Seton, *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr Clk.*
Mr John M'Lure, *Gr Ch.*

GRAND STEWARDS.

John Scott	James Gardiner
John Richardson	Robert Irving
Thomas Stoddart	James Stoddart
John Law	William Robertson
William Johnston	Andrew Baxter.

1761.

CHARLES Earl of ELGIN, *Gr. M.*

Bailie James Stewart, *Dep. Gr. M.*
Richard Tod, Esq; *Sub. Gr. M.*
Capt. John Wemyss, *Sen. Gr. W.*
Hon. Alexander Gordon, *Jun. Gr. W.*
James Hunter, *Gr. Sec.*
Alexander M'Dougal, *Gr. Sec.*

George

George Beam, *Gr. Clk.*
Mr John M'Lure, *Gr. Ch.*

GRAND STEWARDS.

William Auld	John Angus
Andrew Pitcairn	Andrew Johnſon
Thomas Stoddart	Orlando Hart
Maurice Crawfurd	Dr James Brown
James Brown	James Carmichael
James Gardiner	

1762.

CHARLES Earl of ELGIN, *Gr. M.*
James Stuart, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*
Gov. John Wemyſs, *Sen. Gr. W.*
Hon. Alexander Gordon, *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr. Clk.*
Mr John M'Lure, *Gr. Ch.*

GRAND STEWARDS.

Orlando Hart	William Ker
Maurice Crawfurd	James Brown
Duncan M'Queen	James Carmichael
John Angus	John Wood
Maitland Bannatyne	Peter M'Morland
John Alves	

1763.

JOHN Earl of KELLIE, *Gr. Mr.*
Joſeph Williamſon, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*
Bailie Andrew Aliſon, *Sen. Gr. W.*
Alexander Wight, Eſq; *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sec.*
George Beam, *Gr. Clk.*
Mr John M'Lure, *Gr. Ch.*

GRAN

GRAND STEWARDS.

Adam Paterſon	Duncan Robb
John Meales	Robert Hume
Archibald Buchan	Mungo Carrick
———M'Laren	John Wood
John Aitken	Duncan M'Queen
Finlay Burns	John Kedgley

St Andrew's day, 1764.

This year the Right Honourable the Earl of KELLY not being in the country, the Right Honourable the Earl of LEVEN, a former Grand Maſter, took the chair and preſided as Grand Maſter, when the Brethren again re-elected and continued

JOHN Earl of KELLIE, *G. M.*
Joſeph Williamſon, Eſq; *Dep. G.M.*
Richard Tod, Eſq; *Sub G. M.*
Bailie Andrew Aliſon, *Sen. G. W.*
Alexander Wight, Eſq; Advocate, *Jun. G. W.*
James Hunter, *G. T.*
Alexander M'Dougal, *G. Scc.*
George Beam, *G. Clk.*
Mr John M'Lure, *G. Ch.*

GRAND STEWARDS.

Robert Hume	Mungo Carrick
Dr Archibald Campbell	David Tanth
Archibald Buchan	Adam Paterſon
Duncan Robb	Ebenezer Hill
John Aitken	Finlay Burns
——M'Laren	

The grand lodge taking into conſideration, that it has been always cuſtomary for the GRAND MASTER

MASTER to name his ſucceſſor on the St Andrew's day preceeding that on which he himſelf went out of office: And as the preſent Grand Maſter was not in this country, it was neceſſary that the brethren ſhould name ſome honourable and worthy brother to ſupply his Lordſhip's place in his abſence, and to ſucceed him in that high office againſt next St Andrew's day. And as none appeared more worthy of that high and important office, than the Right honourable JAMES STEWART, Eſq; preſent Lord Provoſt of the city of Edinburgh, under whoſe benign influence many great and noble buildings were then planning and carrying on, for the convenience and ornament of the metropolis of this nation, particularly that great and uſeful work, the Bridge over the North Loch—— a work which has been ardently wiſhed for by the inhabitants of this city, and which muſt reflect honour upon the adminiſtration by whoſe patronage it was undertaken.

Accordingly the Brethren unanimouſly elected and appointed the Right Honourable JAMES STEWART, Eſq; LORD PROVOST of the city of Edinburgh, GRAND MASTER ELECT for the enſuing year; and to ſucceed the Earl of KELLY, as GRAND MASTER, againſt St Andrew's day next year; who, being preſent, accepted of that high office, and was in form ſaluted and honoured as ſuch by all the brethren.

1765

1765.

JAMES STEWART, Esq; Lord Provost of Edinburgh, *Gr. Mr.*
The Hon. Alexander Gordon, Esq; *Dep. Gr. Mr.*
Richard Tod, Esq; *Sub. Gr. Mr.*
Sir John Whiteford, Bart. *Sen. Gr. W.*
Sir William Forbes, Bart. *Jun. Gr. W.*
James Hunter, Esq; *Gr. Tr.*
Alexander MacDowgal, Esq; *Gr. Sec.*
John Maclure, *Gr. Ch.*
George Beam *Gr. Cl.*

GRAND STEWARDS.

Thomas Law
Daniel Chapman
Thomas Laing
William Barrowman
Adam Kemp
John Milne
James Braidwood
George Gardiner
David Tansh
George Cameron
Ebenezer Hill
Mark Vert
John Johnston

1766.

JAMES STEWART, Esq; *Gr. Mr.*
George Earl of Dalhousie *Gr. Mr. Elect.*
Alexander Gordon, Esq; *Dep. Gr. M.*
Richard Tod, Esq; *Sub. Gr. M.*
Sir John Whiteford, Bart. *Sen. Gr. W.*
Sir William Forbes, *Jun. Gr. W.*
James Hunter, Esq; *Gr. Tr.*
Alexander MacDougal, *Gr. Sec.*
John Maclure, *Gr. Ch.*
Archibald Megget, *Gr. Clk.*

GRAND STEWARDS.

Thomas Law
Charles Shinnimon
Thomas Laing
William Baron
Adam Kemp
John Johnston
William Walker
George Gardiner
Patrick Stirling
George Cameron
Peter Saat
Mark Vert
William Braidwood

1767.

GEORGE Earl of DALHOUSIE, *Grand Maſter.*

Lord Robert Kerr, *Dep. Gr. M.*
Andrew Aliſon, Eſq; *Sub. Gr. M.*
Alexander Elpinſton, Eſq; *Sen. Gr. W.*
Henry Bethune, Eſq; *Jun. Gr. W.*
James Hunter, Eſq; *Gr. Tr.*
Alexander MacDougald, Eſq; *Gr. Sec.*
John Maclure, *Gr. Ch.*
Archibald Megget, *Gr. Clk.*

GRAND STEWARDS.

Alexander Cunningham	Patrick Stirling
Daniel Chapman	George Smith
John Yule	Peter Saat
Andrew Muckerland	William Bowie
John Wilkie	Robert Leighton
James Spotiſwood	George Shaw

1768.

GEORGE Earl of DALHOUSIE, *Grand Maſter.*

Major General Oughton, *Gr. M. Elect.*
Lord Robert Ker, *Dep. Gr. M.*
Andrew Aliſon, Eſq; *Sub. Gr. M.*
Alexander Elphinſton, Eſq; *Sen. Gr. W.*
Henry Bethune, Eſq; *Jun. Gr. W.*
James Hunter, Eſq; *Gr. Tr.*
Alexander MacDougald, *Gr. Sec.*
John Maclure, *Gr. Ch.*
Archibald Megget, *Gr. Clk.*

GRAND STEWARDS.

Alexander Cunningham	William Smith
Matthew Newton	John Grierſon
Andrew Muckerland	William Bowie
John Dick	Robert Leighton
Peter Smith	Charles M'Donal
Archibald Murdoch	Alex. M'La

Ma

1769.

Major General JAMES ADOLPHUS OUGHTON, *Grand Maſter.*

Sir William Erſkin of Torryburn, *Dep. Gr. M.*
Andrew Aliſon, Eſq; *Sub. Gr. M.*
Dr James Lind, *Sen. Gr. W.*
William Baillie, Eſq; *Jun. Gr. W.*
James Hunter, Eſq; *Gr. Tr.*
Alexander MacDougal, Eſq; *Gr. Sec.*
John Maclure, *Gr. Ch.*
David Bolt, *Gr. Clk.*

GRAND STEWARDS.

William Brown	Thomas Paterſon
James Simſon	John Ritchie
Alexander Bruce	William Anderſon
John Dick	George Allan
Peter Smith	John Scott
Andrew Bannantine	Allan Cameron
Finlay M'Innes	

1770.

LIEUT. GENERAL OUGHTON *Grand Maſter.*

Earl of Dumfries, *Gr. M. Elect.*
Sir William Erſkin, *Dep. Gr. M.*
Andrew Aliſon, Eſq; *Sub. Gr. M.*
Dr James Lind, Eſq; *Sen. Gr. W.*
William Baillie, Eſq; *Jun. Gr. W.*
James Hunter, Eſq; *Gr Tr*
Alexander MacDougal, Eſq; *Gr. Sec.*
John Maclure, *Gr. Ch.*
David Bolt, *Gr. Clk.*

GRAND STEWARDS.

Andrew Bannantine	John Moncrieff
James Simpſon	Thomas Paterſon
William Gardner	Gavin Wilſon
John Richie	Alexander Bruce
Robert Peat	James Davidſon
George Allan	Allan Cameron

1771.

PATRICK Earl of DUMFRIES,
Grand Maſter.
Colonel William Napier, *Dep. Gr. M.*
Doctor John Cairnie, *Sub. Gr. M.*
Andrew Balfour, Eſq; *Sen. Gr. W.*
William Barclay, Eſq; *Jun. Gr. W.*
James Hunter, Eſq; *Gr. Tr.*
Alexander MacDougal, Eſq; *Gr. Sec.*
John Maclure, *Gr. Ch.*
David Bolt, *Gr. Clk.*

GRAND STEWARDS.

William Gardner
Thomas Turnbull
——— Anderſon
Alexander M'Canſh
Robert Dick
Gavin Wilſon
John Bannantyne
John Mennons
Henry Hardie
——— Dalyell
William Thomſon
——— Watſon
James Ramſay

We now come to a period, when the ſociety of Free and Accepted Maſons ſeems to be ſettled on a baſis ſo firm and laſting, as to promiſe a continuation even till the final conſummation of all things.——Patronized and protected by the great and the noble—ſupported by the mighty pillars of truth, love and charity—cemented together by the ſtrong bond of ſecrecy and brotherly affection, they muſt command the reſpect of all the unenlightened part of mankind—— May they long continue to be diſtinguiſhed amongſt their countrymen for ſuch noble and generous principles—may the craft proſper and increaſe,—and may its votaries be ever diſtinguiſhed as MEN, CITIZENS, AND CHRISTIANS!

A Grant by King James the VI. in favour of PATRICK COIPLAND of Udaucht of the office of Wardanrie over the Craft of MASONS, within the ſhires of Aberdeen, Banff, and Kincardine, during his life, conceived in the following words:

ANE lettre maid, makand mentioun, that our Soverane Lord being informit of the qualificatioun of Patrick Coipland of Udaucht, for uſeing and exerceing of the office of Wardanrie over the airt and craft of Maſonrie; and that his predeceſſouris hes bene ancient poſſeſſouris of the ſaid office of Wardanrie over all the boundis of Aberdene, Banff, and Kincarne, lyikas the ſaid Patrick himſelf is electit and choſin to the ſaid office be common conſent of the maiſt pairt of the maſter maſounes within the ſherriſſdomes of Aberdene, Banff, and Kincarne; Thairfoir Gevand and Grantand to the ſaid Patrick, the ſaid office of Wardanrie over the ſaid craft of maſonis within the ſaid hail thrie ſherriſſdomes, and makand him Wardane and Juſtice ovir them, for all the dayis of his lyiſ; With power to the ſaid Patrick to uſe and exerce the ſaid office alſe frielie in all reſpectis as ony uther Wardane of the ſaid craft within this realme dois or may do, or as the ſaid Patrickis umquhile father uſit and exercit the ſamyn; with all fees, priviledges, caſualities,

caſualities, commodities and dewities pertenyng thereto; and with power alſo to him to hald wardane and juſtis courtis at quhatſumever pairt or place within the ſaidis boundis as he ſall think expediente; and in the ſaidis courtis juſtice to quhatſumever parties complenand to miniſter as accordis of the law, deputtis under him, with clerkis, ſerjandis, dempſtaris, and all uthers officeris and members of court neidfull, to mak, creat, ſubſtitute and ordane, for quhilkis he ſall be haldin to anſwer, unlawis amerceamentis and eſcheittis of the ſaidis courtis, to aſk, liſt, and raiſe; and for the ſamyn, gif neid be, to poind and diſtrinzie, aſſiſe and aſſiſes ane or mae of the beſt and worthieſt perſonis within the ſaidis boundis, and of the ſoure half about leiſt ſuſpect, and that beiſt knawis the veritie to ſufficient nowmer, to ſummond, warne, cheiſs and caus be ſworne; and generally, &c. firm and ſtable, &c. At Halirudhouſe, the 25th day of September, the year of God 1590.

Per Signaturam.

LIST

LIST of all the regular LODGES in Scotland, as they ſtand on the Roll of the GRAND-LODGE Books.

1 MARY's CHAPEL, 2d Tueſday of every month
KILWINNING
Edinburgh Kilwinning, Scots Arms
Canongate Kilwinning, 1ſt Thurſday
5 Leith Kilwinning, 2d Monday
Perth and Scoon
Glaſgow Kilwinning
St Patrick's Lodge Canongate, 1ſt Tueſday
Old Lodge of Inverneſs
10 Hamilton Lodge
Journeymen Maſons Edinburgh, 1ſt Monday every quarter
Dumblane
Dalkeith
Maybole
15 Greenock Kilwinning
Torphichen
Dunkeld
Montroſe
Falkirk
20 Linlithgow
Coupar of Fife
Leſmahagow
Old Lodge of Lanark
Kilmarnock
25 Dunſe
Old Lodge of Peebles
St Andrews
Dunfermling
Glaſgow St Mungo
30 Kirkintulloch

St Andrews Inverneſs
Stirling
Falkirk
Bervie
Coltneſs
Selkirk
Bathgate
St David's Edinburgh, 3d Tueſday
Forreſs
Aberdeen
Drummond Kilwinning from Greenock
Edinburgh from Dunfermling
Edinburgh St Giles, laſt Tueſday
Kirkcudbright
Kirkwall
Thurſo
Crieff
Fort-William
St Luke, 3d Thurſday
Kilmolymook
Auchterarder
Dyſart
Operative Lodge of Dundee
Edinburgh St Andrews, 2d Friday
Ancient Lodge of Dundee
Cumberland Kilwinning at Peebles
Inverary
Cumberland Kilwinning at Inverneſs
Duke of Norfolk's Lodge
Union Lodge of Drummond Killwinning from Aleppo
Banff
Dumfries
Maddieſtoun
Welſh Fuzzileers
Thiſtle Lodge Edinburgh, 1ſt Friday
Campbelltoun
St Machar

Dyke
Haddingtown
70 Kelso
Glasgow Montrose
Inverkeithing
Huntly
White's Lodge
75 Journeymens Lodge, Dumfries
St Michael's Dumfries
Argyle's Lodge, Glasgow
Royal Arch, Glasgow
Stonhaven
80 St Ninians at Brechin
Forbes Lodge at Roseharty
St Andrew's Lodge at Boston
Blandford's Lodge, Virginia
Alloa
85 St Abbe
Moncur
Kirkaldy
Thistle and Rose Lodge, Glasgow
St Andrew's Lodge, Perth
90 Castle of Dunbar
Pythagoric Lodge, Borrowstounness
St Regulus Coupar of Fife
Prince of Wales Lodge from Edinburgh
Stirling Royal Arch
95 Lanerk Kilwinning
St Columbus Lodge
St David's, Dundee
Hooker St John
Union Kilwinning at Charlestoun South Carolina
100 Annan St Andrew's
Fort-George
King George the Third's Lodge from Edinburgh

Scots Lodge of St Andrew's, in the parish of St Thomas in the East, Jamaica
Muſſelburgh Kilwinning
St Duthus at Tain
St Andrew's at Crail
Duke of York's Lodge
Ceres Lodge
St George's Lodge, 31ſt regiment of foot
Kirknewton and Ratho
Irving Navigation Lodge
Thiſtle Lodge, Glaſgow
New Monkland, Montroſe
Morton's Lodge, Lerwick
Elgin's Lodge, Leven
The Lodge of Fort-George at Arderſeer Point
St Nicholas at Aberdeen
St John's Lodge, Norfolk, Virginia
St Leonard's Lodge at Kingshorn
St Ayle's Lodge, Anſtruther
Operative Lodge of Banff
Union Lodge, Gen. Marjoribanks regiment
St Bernard's, Kilwinning
Royal Arch Lodge, Edinburgh, 3d Monday
St James's Lodge, Edinburgh, 1ſt Thurſday
Wigton Kilwinning
Lodge of Glammis
St Vigians, Arbroath
St Mark's, Glaſgow
Union and Crown, Glaſgow
Jedburgh Lodge
Coupar of Angus
Moriah Lodge, 22d Regiment
Lindore's Lodge at Newburgh
St Magdalane, Maybole
Eſkdale Kilwinning
Fortroſe Lodge, Storneway
St Marnock's, Kilmarnock
Royal Welſh Fuzileers

140 Carron Lodge
Nithſdale St Paul's
St Andrew's, Aberdeen
Hawick
St John's Fiſherrow
145 Grant's, Eaſt Florida Lodge
St David's, Glaſgow
St Mungo Royal Arch, Culroſs
Cambuſlang Royal Arch
United Lodge, 4th Regiment
150 New Edinburgh Kilwinning, 3d Wedneſday
Rutherglen Royal Arch
Partick St Mary's
St Andrew's in St Chriſtophers
Johns-haven, St John
155 Leſmahago
St Peter's, Montroſe, 1ſt Monday
St Patrick's Royal-arch, 43d regiment.
St Kilda at Portrie
Auchtermuchty, St Cyre
160 St Andrew's Royal-arch in the Scots Grays
De la Parfaite Union de Namur
Hartſell Lodge in Moffat
Oſwald of Dunnikeer's Lodge, Kirkaldy
St James's, Brechin
165 Ayr Kilwinning
Hamilton Kilwinning
St James's New-town of Ayr
St Andrew's, Kilmarnock
Thiſtle, Stewartoun
Unity, 17th regiment
171 Shettleſtoun St John

THE

THE CHARGES OF A FREE MASON,

TO BE READ

At the making of NEW BRETHREN, or when the MASTER ſhall order it.

The GENERAL HEADS, *viz.*

I. OF *God* and religion.
II. Of the civil *magiſtrate*, ſupreme and ſubordinate.
III. Of *lodges*.
IV. Of *maſters*, *wardens*, *fellows*, and *apprentices*.
V. Of the *management* of the *craft* in working.
VI. Of *behaviour*, viz.
1. In the lodge while *conſtituted*.
2. After the lodge is over and the *brethren* not gone.
3. When brethren meet without *ſtrangers*, but not in a *lodge*.
4. In preſence of *ſtrangers* not *maſons*.
5. At *home*, and in the *neighbourhood*.
6. Towards a *ſtrange brother*.

I. *Concerning* God *and* religion.

A MASON is obliged, by this tenure to obey the moral law; and if he rightly underſtands the art, he will never be a ſtupid Atheiſt, nor an irreligious Libertine. But though in ancient times maſons were charged in every country to be of the religion of that country or nation, where ever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themſelves; that is, to be *good men and true*, or men of honour and honeſty, by whatever denominations or perſuaſions they may be diſtinguiſhed; whereby MASONRY becomes the centre of union, and the means of conciliating true friendſhip among perſons that muſt have remained at a perpetual diſtance.

II. Of *the* civil magiſtrate, *ſupreme and ſubordinate.*

A MASON is a peaceable ſubject to the civil powers, where-ever he reſides or works, and is never to be concerned in plots and conſpiracies againſt the peace and welfare of the nation, nor to behave himſelf undutiful to inferior magiſtrates; for as maſonry hath been always injured by war, bloodſhed, and confuſion, ſo ancient kings and princes have been much diſpoſed to encourage the craftſmen, becauſe of their peaceableneſs and *loyalty*, whereby they practically anſwered the

the cavils of their adverſaries, and promoted the honour of the fraternity, who ever flouriſhed in times of peace. So that if a brother ſhould be a rebel againſt the ſtate, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood muſt and ought to diſown his rebellion, and give no umbrage or ground of political jealouſy to the government for the time being; they can not expel him from the *lodge*, and his relation to it remains indefeaſible.

III. *Of* Lodges.

A LODGE is a place where *maſons* aſſemble and work: hence, that aſſembly, or duly organized ſociety of maſons, is called a *lodge*, and every brother ought to belong to one, and to be ſubject to its *by-laws* and the *general regulations*. It is either particular or general, and will be beſt underſtood by attending it. In ancient times, no *maſter* or *fellow* could be abſent from it, eſpecially when warned to appear at it, without incurring a ſevere cenſure, until it appeared to the *maſter* and *wardens* that pure neceſſity hindered him.

The perſons admitted members of a *lodge*, muſt be good and true men, free-born, of mature and diſcreet age, no bondmen, no women, no immoral or ſcandalous men, but of good report.

IV. *Of* maſters, wardens, fellows, *and* apprentices.

ALL preferment among *maſons* is grounded upon real worth and perſonal merit only; that ſo the *lords* may be well ſerved, the brethren not put to ſhame, nor the *royal craft* deſpiſed: therefore no maſter or warden is choſen by ſeniority, but for his merit. It is impoſſible to deſcribe theſe things in writing, and every brother muſt attend in his place, and learn them in a way peculiar to *this fraternity*: only candidates may know, that no maſter ſhould take an apprentice, unleſs he has ſufficient employment for him, and unleſs he be a perfect youth having no maim or defect in his body, that may render him incapable of learning his maſter's lord, and of being made a brother, and then a fellow-craft in due time, even after he has ſerved ſuch a term of years as the cuſtom of the country directs; and that he ſhould be deſcended of honeſt parents; that ſo, when otherwiſe qualified, he may arrive to the honour of being the *warden*, then *maſter* of the *lodge*, the *grand warden*, and at length the *grand maſter* of all the *lodges* according to his merit.

No brother can be a warden until he has paſſed the part of fellow-craft; nor a maſter until he has acted as a warden, nor grand a warden until he has been maſter of a lodge, nor grand maſter, unleſs he has been a fellow craft before his election, who is alſo to be nobly born, or a gentleman

of the beſt faſhion, or ſome eminent ſcholar, or ſome curious architect, or other artiſt, deſcended of honeſt parents, and who is of ſingular great merit in the opinion of the lodges. And for the better, and eaſier, and more honourable diſcharge of his office, the grand maſter has a power to chuſe his own deputy grand maſter, who muſt be then, or muſt have been formerly, the maſter of a particular lodge, and has the privilege of acting whatever the grand maſter his principal ſhould act, unleſs the ſaid principal be preſent, or interpoſe his authority by a particular command.

Theſe rulers and governors, ſupreme and ſubordinate, of the ancient lodge, are to be obeyed in their reſpective ſtations by all the brethren, according to the *old charges* and *regulations*, with all humility, reverence, love, and alacrity.

V. *Of the management of the* craft *in working.*

ALL *maſons* ſhall work honeſtly on working days, that they may live creditably on *holy-days;* and the time appointed by the law of the land, or confirmed by cuſtom, ſhall be obſerved.

The moſt expert of the fellow-craftſmen ſhall be choſen or appointed by the maſter or overſeer of the lord's work; who is to be called *maſter* by thoſe that work under him. The craftſmen are to avoid all ill language, and to call each other by no diſobliging name, but *brother* or *fellow*; and to behave themſelves courteouſly within and without the lodge.

The

The maſter knowing himſelf to be able of cunning, ſhall undertake the lord's work as reaſonably as poſſible, and truly diſpend his goods as if they were his own; nor to give more wages to any brother or apprentice than he really may deſerve.

Both the *maſter* and the *maſons* receiving their wages juſtly, ſhall be faithful to the lord, and honeſtly finiſh their work, whether taſk or journey; nor put the work to taſk that hath been accuſtomed to journey.

None ſhall diſcover envy at the proſperity of a brother, nor ſupplant him, or put him out of his work, if he be capable to finiſh the ſame; for no man can finiſh another's work ſo much to the lord's profit, unleſs he be thoroughly acquainted with the deſigns and draughts of him that began it.

When a fellow-craftſman is choſen warden of the work under the maſter, he ſhall be true both to maſter and fellows, ſhall carefully overſee the work in the maſter's abſence to the lord's profit; and his brethren ſhall obey him.

All *maſons* employed, ſhall meekly receive their wages without murmuring or mutiny, and not deſert the maſter till the work is finiſhed.

A younger brother ſhall be inſtructed in working, to prevent ſpoiling the materials for want of judgment, and for increaſing and continuing of brotherly love

All the tools uſed in working ſhall be approved by the grand lodge.

No labourer ſhall be employed in the proper work of *maſonry*; nor ſhall FREE MASONS work with thoſe that are *not free*, without an urgent neceſſity; nor ſhall they teach labourers and *unaccepted* maſons, as they ſhould teach a brother or fellow.

VI. *Of* Behaviour, *viz.*

1. *In the* lodge *while conſtituted.*

YOU are not to hold private committees, or ſeparate converſation, without leave from the maſter, nor to talk of any thing impertinent or unſeemly, nor interrupt the maſter or wardens, or any brother ſpeaking to the maſter: nor behave yourſelf ludicrouſly or jeſtingly while the *lodge* is engaged in what is ſerious and ſolemn; nor uſe any unbecoming language, upon any pretence whatſoever; but to pay due reverence to your maſter, wardens, and fellows, and put them to worſhip.

If any complaint be brought, the brother found guilty ſhall ſtand to the award and determination of the *lodge*, who are the proper and competent judges of all ſuch controverſies, (unleſs you carry it by *appeal* to the *grand lodge*), and to whom they ought to be referred, unleſs a lord's work be hindered the mean while, in which caſe, a particular reference may be made: but you muſt never

never go to law about what concerneth *maſonry*, without an abſolute neceſſity apparent to the *lodge*.

2. Behaviour *after the* lodge *is over and the* brethren *not gone*.

You may enjoy yourſelves with innocent mirth, treating one another according to ability, but avoiding all exceſs, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occaſions call him, or doing or ſaying any thing offenſive, or that may forbid an eaſy and free converſation; for that would blaſt our harmony, and defeat our laudable purpoſes. Therefore no private piques or quarrels muſt be brought within the door of the *lodge*, far leſs any quarrels about *religion*, or *nations*, or *ſtate-policy*, we being only, as *maſons*, of the *catholic religion* abovementioned; we are alſo of all *nations*, *tongues*, *kindreds*, and *languages*, and are reſolved againſt all *politics*, as what never yet conduced to the welfare of the *lodge*, nor ever will. This *charge* has been always ſtrictly enjoined and obſerved; but eſpecially ever ſince the *reformation* in Britain, or the diſſent and ſeceſſion of theſe nations from the communion of Rome.

3. Behaviour *when* brethren *meet without* ſtrangers, *but not in a lodge formed*.

You are to ſalute one another in a courteous manner, as you will be inſtructed, calling each other

other *brother*, freely giving mutual inſtructions as ſhall be thought expedient, without being overſeen or overheard, and without incroaching upon each other, or derogating from that reſpect which is due to any brother, were he not a maſon; for though all *maſons* are as *brethren* upon the ſame *level*, yet *maſonry* takes no honour from a man that he had before; nay, it rather adds to his honour, eſpecially if he has deſerved well of the brotherhood, who muſt give honour to whom it is due, and avoid ill manners.

4. Behaviour *in preſence* of ſtrangers, *not* maſons.

You ſhall be cautious in your words and carriage, that the moſt penetrating ſtranger ſhall not be able to diſcover or find out what is not proper to be intimated; and ſometimes you ſhall divert a diſcourſe, and manage it prudently for the honour of the *Worſhipful fraternity*

5. Behaviour *at home, and in your neighbourhood*

You are to act as becomes a moral and wiſe man; particularly, not to let your family, friends, and neighbours know the *concerns* of the *lodge &c.* but wiſely to conſult your own honour, and that of the *ancient brotherhood*, for reaſons not to be mentioned here. You muſt alſo conſult your health, by not continuing together too late, or too long from home, after lodge-hours are paſt; and by avoiding of glut-

tony

tony or drunkenneſs, that your families be not neglected or injured, nor you diſabled from working.

6. Behaviour *towards a ſtrange* brother.

You are cautiouſly to examine him, in ſuch a method as prudence ſhall direct you, that you may not be impoſed upon by an ignorant falſe *pretender*, whom you are to reject with contempt and deriſion, and beware of giving him any hints of knowledge.

But if you diſcover him to be a true and genuine *brother*, you are to reſpect him accordingly; and if he is in want, you muſt relieve him if you can, or elſe direct him how he may be relieved: you muſt employ him ſome days, or elſe recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor *brother*, that is a *good man and true*, before any other poor people in the ſame circumſtances.

Finally, All theſe *charges* you are to obſerve, and alſo thoſe that ſhall be communicated to you in *another way*: cultivating *brotherly love*, the *foundation* and *cape-ſtone*, the *cement* and *glory* of this ancient *fraternity*, avoiding all wrangling and quarrelling, all ſlander and backbiting, nor permitting others to ſlander any honeſt brother, but defending his character, and doing him all good offices, as far as is conſiſtent with

with your *honour* and *ſafety*, and not farther. And if any of them do you injury, you muſt apply to your own or his *lodge*; and from thence you may appeal to the *grand lodge* at the *quarterly communication*, and from thence to the *annual grand lodge*, as has been the ancient laudable conduct of our forefathers in every nation; never taking a *legal courſe*, but when the caſe cannot be otherwiſe decided, and patiently liſtening to the honeſt and friendly advice of maſter and fellows, when they would prevent your going to law with *ſtrangers*; or would excite you to put a ſpeedy period to all *law-ſuits*, that you may mind the *affair of maſonry* with the more alacrity and ſucceſs: but with reſpect to *brothers* or *fellows* at law, the maſter and brethren ſhould kindly offer their mediation, which ought to be thankfully ſubmitted to by the contending brethren; and if that ſubmiſſion is impracticable, they muſt however carry on their *ſucceſs*, or *law-ſuits* without wrath and rancour, (not in the common way), ſaying or doing nothing which may hinder *brotherly love* and good offices to be renewed and continued; that all may ſee the *benign influence* of *maſonry*, as all true *maſons* have done from the beginning of the *world*, and will do to the end of *time*.

Amen, ſo mote it be.

A ſhort charge to be given to new-admitted brethren.

YOU are now admitted by the unanimous conſent of our lodge, a fellow of our moſt ancient and honourable ſociety; ancient, as having ſubſiſted from time immemorial; and honourable, as tending in every particular to render a man ſo, that will but be conformable to its glorious precepts. The greateſt monarchs in all ages, as well of Aſia and Africa, as of Europe, have been encouragers of the royal art, and many of them have preſided as grand maſters over the maſons in their reſpective dominions; nor think it any diminution to their imperial dignities to *level* themſelves with their brethren in maſonry, and to act as they did. The world's great Architect is our ſupreme maſter, and the unerring rule he has given us, is that by which we work. Religious diſputes are never ſuffered in the lodge; for, as maſons, we only purſue the univerſal religion, or the religion of nature: This is the cement which unites men of the moſt different principles in one ſacred band, and brings together thoſe who were the moſt diſtant from one another.

There are three general heads of duty which maſons ought always to inculcate, *viz.* to God, our neighbours, and ourſelves. To God, in never mentioning his name but with that reverential awe which becomes a creature to bear to his Creator, and to look upon him always as the

ſummum

ſummum bonum which we came into the world to enjoy; and according to that view to regulate all our purſuits. To our neighbours, in acting upon the ſquare, or doing as we would be done by. To ourſelves, in avoiding all intemperances and exceſſes, whereby we may be rendered incapable of following our work, or led into a behaviour unbecoming our laudable profeſſion; and in always keeping within due bounds, and free from all pollution.

In the ſtate, a maſon is to behave as a peaceable and dutiful ſubject, conforming cheerfully to the government under which he lives: he is to pay a due deference to his ſuperiors, and from his inferiors he is rather to receive honour with ſome reluctance, than to extort it: he is to be a man of benevolence and charity, not ſitting down contented while his fellow-creatures (but much more his brethren) are in want, and it is in his power, without prejudicing himſelf or family, to relieve them. In the lodge he is to behave with all due decorum, leſt the beauty and harmony thereof ſhould be diſturbed and broke. He is to be obedient to the maſter and preſiding officers, and to apply himſelf cloſely to the buſineſs of maſonry, that he may ſooner become a proficient therein, both for his own credit, and for that of the lodge. He is not to neglect his own neceſſary avocations for the ſake of maſonry, nor to involve himſelf in quarrels with thoſe who through ignorance may

ſpeak evil of, or ridicule it. He is to be a lover of the arts and ſciences, and to take all opportunities of improving himſelf therein. If he recommends a friend to be made a maſon, he muſt vouch him to be ſuch as he really believes will conform to the aforeſaid duties; leſt, by his miſconduct, at any time, the lodge ſhould paſs under ſome evil imputations. Nothing can prove more ſhocking to all faithful maſons than to ſee any of their brethren profane, or break through the ſacred rules of their order; and ſuch as can do it, they wiſh had never been admitted.

The ancient manner of conſtituting a lodge.

A New *lodge*, for avoiding many irregularities, ſhould be ſolemnly *conſtituted* by the GRAND MASTER, with his *Deputy* and *Wardens*; or, in the *Grand Maſter*'s abſence, the DEPUTY acts for his Worſhip, the *Senior Grand Warden* as *Deputy*, the *Junior Grand Warden* as the *Senior*, and a preſent *Maſter* of a *lodge* as the *Junior*.

Or if the *Deputy* is alſo abſent, the GRAND MASTER may depute either of his *Grand Wardens*, who can appoint others to be *Grand Officers pro tempore*.

The lodge being opened, and the *candidates*, or the *new Maſter* and *Wardens* being yet among the *fellow-crafts*, the GRAND MASTER ſhall

ſhall aſk his *Deputy*, if he has examined them, and finds the *Candidate Maſter* well ſkilled in the noble *ſcience* and the royal *art*, and duly inſtructed in our *myſteries*, &c.

The DEPUTY, anſwering in the affirmative, ſhall, by the *Grand Maſter's* order, take the *candidate* from among his *fellows*, and preſent him to the *Grand Maſter*, ſaying, *Right Worſhipful* GRAND MASTER, *the brethren here deſire to be formed into a* lodge; *and I preſent my worthy Brother* A. B. *to be their* maſter, *whom I know to be of good morals and great ſkill, true and truſty, and a lover of the whole* fraternity, *whereſoever diſperſed over the face of the earth.*

Then the GRAND MASTER, placing the candidate on his left hand, having aſked and obtained the unanimous conſent of the brethren, ſhall ſay, *I conſtitute and form theſe good brethren into a* new lodge, *and appoint you, Brother* A. B. *the* maſter *of it, not doubting of your capacity and care, to preſerve the* cement *of the* lodge, *&c.* with ſome other expreſſions that are proper and uſual on that occaſion, but not proper to be written.

Upon this, the *Deputy* ſhall rehearſe the *charges* of a *Maſter;* and the GRAND MASTER ſhall aſk the *Candidate*, ſaying, *Do you ſubmit to theſe charges*, as maſters *have done in all ages?* And the *new* maſter ſignifying his cordial ſubmiſſion, The GRAND MASTER ſhall, by certain ſignificant ceremonies and ancient uſages, inſtal him,

and preſent him with the *book* of *conſtitutions*, the *lodge-book*, and *inſtruments* of his office; not all together, but one after another: and after each of them, the *Grand Maſter* or his *Deputy* ſhall rehearſe the ſhort and pithy charge that is ſuitable to the thing preſented.

Next, the members of this *new lodge*, bowing all together to the *Grand Maſter*, ſhall return his Worſhip their thanks; and ſhall immediately do homage to their *new Maſter*; and ſignify their promiſe of ſubjection and obedience to him by the uſual congratulation.

The *Deputy* and *Grand Wardens*, and any other brethren preſent, that are not members of this *new lodge*, ſhall next congratulate the NEW MASTER; and he ſhall return his becoming acknowledgments to the GRAND MASTER firſt, and to the reſt in their order.

Then the GRAND MASTER orders the *new Maſter* to enter immediately upon the exerciſe of his office, *viz.* in chuſing his *Wardens*; and, calling forth two *fellow-crafts* (*Maſter maſons*) preſents them to the *Grand Maſter* for his approbation, and to the *new lodge* for their conſent: Upon which,

The *Senior* or *Junior Grand Warden*, or ſome brother for him, ſhall rehearſe the charges of each *Warden* of a private lodge: and they ſignifying their cordial ſubmiſſion thereunto,

The NEW MASTER ſhall preſent them ſingly with the ſeveral inſtruments of their office, an

in due form inſtal them in their proper places: and the brethren of this *new lodge* ſhall ſignify their obedience to thoſe NEW WARDENS by the uſual congratulation.

Then the *Grand Maſter* gives all the brethren joy of their *new Maſter* and *Wardens*, and recommends harmony; hoping their only contention will be a laudable emulation in cultivating the royal *art* and the ſocial *virtues*.

Upon which, all the *new lodge* bow together in returning thanks for the honour of this CONSTITUTION.

The GRAND MASTER alſo orders the *Secretary* to regiſter this *new lodge* in the *grand lodge-book*, and to notify the ſame to the other particular *lodges*; and after the *Maſter's ſong*, he orders the *Grand Warden* to cloſe the *lodge*.

This is the ſum, but not the whole *ceremonial* by far; which the *Grand Officers* can extend or abridge at pleaſure; explaining things that are not fit to be written: though none but thoſe that have acted as *Grand Officers* can accurately go through all the ſeveral parts and uſages of a *new conſtitution*, in the juſt ſolemnity.

A PRAYER *to be uſed of Chriſtian maſons at the empointing of a brother: Uſed in the reign of* Edward IV.

THE mighty God and Father of heaven, with the wiſdom of his glorious Son, through the goodneſs of the Holy Ghoſt, that hath been three perſons in one Godhead, be with us at our beginning, give us grace to govern in our living here, that we may come to his bliſs that ſhall never have an end.

A PRAYER *to be uſed at the admiſſion of a Brother*

O Moſt glorious and eternal God, who art the chief Architect of the created univerſe! grant unto us, thy ſervants, who have already entered ourſelves into this moſt noble, ancient, and honourable fraternity, that we may be ſolid and thoughtful, and always have a remembrance of thoſe ſacred and holy things we have taken on us, and endeavour to inſtruct and inform each other in ſecrecy, that nothing may be unlawfully or illegally obtained; and that *thoſe perſons* who are now to be made maſons may be worthy *members*; and may *they*, and all of us, live as men, conſidering the great end for which thy goodneſs has created us: and do thou, O God, give us wiſdom to contrive in all our doings, ſtrength to ſupport in all difficulties, and beauty to adorn thoſe heavenly man-

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ſions where thy honour dwells; and grant, O Lord, that we may agree together in brotherly love and charity one towards another; and in all our dealings in the world, do juſtice to all men, love mercy, and walk humbly with thee, our God; and, at laſt, may an abundant entrance be adminiſtred unto us, into thy kingdom, O Great Jehovah.

Now unto the King eternal, immortal, inviſible, the only wiſe God, be kingdom, power, and glory, for ever and ever. Amen.

Another PRAYER.

MOST holy and glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces; and haſt promiſed that where two or three are gathered together in thy name, thou wilt be in the midſt of them; in thy name we aſſemble and meet together, moſt humbly beſeeching thee to bleſs us in all our undertakings, to give us thy Holy Spirit, to enlighten our minds with wiſdom and underſtanding, that we may know and ſerve thee aright, that all our doings may tend to thy glory, and the ſalvation of our ſouls: and we beſeech thee, O Lord God, to bleſs this our preſent undertaking, and to grant that this our brother may dedicate his life to thy ſervice, and be a true and faithful brother among us; endue him with divine wiſdom, that he may, with the ſecrets

crets of maſonry, be able to unfold the myſteries of godlineſs and Chriſtianity.

This we humbly beg in the name, and for the ſake of Jeſus Chriſt, our Lord and Saviour. Amen.

A PRAYER.

THAT the great Architect of the univerſe, the all knowing, almighty, and eternal God, who hath made us maſons, would, through his grace and mercy to mankind, pardon and forgive our enemies, and bring them to a ſenſe of their errors, and take from them thoſe fatal prejudices with which they bar their breaſts againſt the force of truth, and fortify themſelves in darkneſs, ignorance and falſehood, to the end that the workers in the great work, in whatſoever part of the earth they may be ſcattered, may not only magnify thy great and glorious name, O Jehovah, but may be ſaved from all troubles and perſecutions; that the glorious ſtructure may arrive at the height of heavenly perfection.

A

A VINDICATION of MASONRY and its Excellency demonſtrated.

IN A

DISCOURSE at the Conſecration of the Lodge of VERNON KILWINNING, on May 15, 1741.

By CHARLES LESLIE, M. A. Maſter-Maſon, and Member of that Lodge.

IF a man was placed in a beautiful garden, on a calm ſurvey of its rich collection, would not his mind be affected with the moſt exquiſite delight? The groves, the grotto's, the artful wilds, the whole variegated ſcene, would ſenſibly ſtrike him; the flowery parterres, the opening viſtos, the big caſcades, or the ſofter murmurs of the falling ſtreams, all would inſpire his ſoul with ideas grand and great; but eſpecially, when he obſerved the order, the nice ſymmetry, and beautiful diſpoſition of the whole; when he ſaw how every part, though ſeemingly complete in itſelf, yet reflected ſurpriſing and new beauties on the other, ſo that nothing could be wanting to make one beautiful *whole*. A view of this would naturally lead him to admire the deſign, though human, and raiſe ſomething more than common veneration to the happy genius of him who contrived it.

The wiſe man finds it exactly after this manner, on a calm ſurvey of nature; complacency and

and the beſt delight attend his ſearches; delights which can never cloy, and are ever new. Nature is an inexhauſted ſcene, in every part of which divinity and wiſdom appears. The ſcenes which ſhe diſplays are indeed too large for a mean mortal to graſp; yet he can eaſily comprehend ſo much as will lead him to that true ſource of happineſs, the grand Architect of all, the one perfect and unſullied beauty! For beſides all the gaities with which our ſenſes are every moment preſented, and the ſymmetry, good order, and proportion that appear in the whole, there is ſomething further that will affect the conſidering mind, ſomething of a turn nearer to divinity, yea, almoſt the divinity itſelf; that is the well-adapted ties to the preſent circumſtance of things, which link men and ſocieties together. Theſe are the ſure cements of the rational world, and 'tis theſe alone by which the rational world ſubſiſt; and could we think that it was poſſible for them to be diſſolved, nature too, and man the chief work of God, would ſoon return to *Chaos*, and one univerſal ruin take place.

If we look around us, we ſhall find, that in the the whole ſcale of beings, from the moſt inconſiderable inſect, to the ſeraph that adores and burns, all, according to their proportion in the ſcale of exiſtence, have more or leſs this principle of uniting with others of the ſome ſpecies with

with themſelves, implanted by wiſe nature; and cannot we diſcern ſome of theſe minute animals forming themſelves into ſocieties? Need I name the careful ant, or the induſtrious bee? inſects, which the wiſeſt of men has recommended as a pattern of induſtry and prudent foreſight: but let us raiſe our ideas higher, and we ſhall ſtill find, that this innate principle of friendſhip ariſes in proportion, as they themſelves ſeem to advance nearer to the degree of rational; and there can be no better way of judging of the ſuperiority of one part of the animal brute creation above the other, than by obſerving what degrees of kindneſs, friendſhip, and ſeeming good nature they enjoy. But that is a diſquiſition fitter for the philoſopher's chair, than that wherein I have now the honour to be.

It is ſufficient for us to conſider ourſelves, to think on theſe benevolent diſpoſitions, and on that good temper of ſoul, which indulgent and wiſe nature has ſo kindly beſtowed upon us. As human nature riſes in the ſcale of things, ſo do the ſocial affections ariſe likewiſe. Do we not feel in our breaſts a ſtrong propenſity to friendſhip? Feel we not a pleaſure when it is cemented and firm, and a pain when it is on the decline and dead? What ſweetens life but friendſhip? What diverts the cares of time but friendſhip? What alleviates pain, and makes ſorrow ſmile, but friendſhip, ſacred, holy friendſhip?

But as this is either more univerſal, extending to the whole human race, whom, as partners of the ſame common nature with ourſelves, we love, and are ſtrongly inclined to favour; or it is more confined, and exerts itſelf the more vehemently, as the objects about which it is verſant are nearer or more remote. Thus, the love of one's country fires the ſoul, and makes it kindle into a noble patriot flame, creates the beſt and moſt diſintereſted virtue, inſpires public ſpirit, and that heroic ardour which engages men to throw life itſelf away in ſuch a generous and noble cauſe. No kind of friendſhip is more commendable than this; it dignifies its happy poſſeſſor with [illegible] unfading laurels, caſts a luſtre on his actions, and conſecrates his name to latеſt ages. The warrior's worth conſiſts in murder, and the rude ravage of the deſolating ſword; but the blood of thouſands ſtains not the hands of his country's friend: his virtues are open, and of the nobleſt kind; if he bleeds by tyrant hands, he dies with that calm ſatisfaction which a martyr for liberty muſt ſurely feel. Should I name the firſt Brutus, the ſelf-devoted Decii, or the ſelf-condemned, but unconquerable Cato!

But friendſhip not only appears divine, when employed to befriend the liberties of one's country, but likewiſe makes its heavenly extraction appear in the more calm hours of life; before we ſaw it mount into a noble flame, aiming deſtruction at the heads of tyrants, thundering for liberty

liberty and expoſing life itſelf in the good cauſe; now, we ſhall ſee it calm and moderate, burning with an even glow, improving the ſoft hours of life, and heightening that reliſh which we have for virtue. Thus it is that private ſocieties are formed, and from this principle they meet, and with a cheerful innocence employ each vacant hour of life with agreeable friends.

And now, we can trace from reaſon itſelf, and the very nature of things, one of the main deſigns of MASONRY, which is to improve friendſhip, and teach men to become good members of ſociety. Vain then is each idle ſurmiſe which our enemies meanly ſcatter round! They little think, that, by decrying MASONRY, they reflect upon human nature itſelf, and on the wiſe conſtitution of things, which by a ſecret and ſweet attractive force, diſpoſes the human heart to ſocial virtue; they little think, that by ſuch a conduct they reflect on that good order by which the wiſe Architect of nature ſupports the moral ſyſtem. Can friendſhip and ſocial delights be the object of reproach? Can that wiſdom which hoary time has ſanctified be the object of ridicule? How mean and contemptible muſt theſe men be, who pretend to cenſure what they do not know? The generous heart will pity ignorance ſo abandoned.

I ſhall now proceed, and conſider in what ſhapes MASONRY is of univerſal advantage to mankind, how it is reconcileable to the beſt po-

licy, why it deſerves the general eſteem, and why all men are bound to promote it.

Now, abſtracting from the particular pleaſures which ariſe from a friendſhip ſo well contrived to laſt, and which 'tis ſcarce poſſible entirely to eraze, let us conſider, that it is a ſcience confined to no particular part of the globe, but diffuſed over the whole; where-ever arts flouriſh, there MASONRY flouriſhes too; and add to this, that by thoſe ſecret and inviolable ſigns which we preſerve amongſt ourſelves, and which are one and the ſame throughout the world, MASONRY becomes an univerſal language. By this means, how many advantages are gained? We unite men of all religions, and of all nations. Thus, the diſtant Chineſe can embrace a Brother Briton; thus they come to know, that beſides the common ties of humanity, there is a ſtronger ſtill to engage them to friendly and kind actions; thus the ſpirit of the *damning prieſts* may be tamed, and a moral brother, tho' of a different religion, engage his friendſhip; thus all thoſe diſputes, which imbitter life and ſour the tempers of men, are avoided, and every face is clad in ſmiles, while they purſue the general deſign of the CRAFT, which is the common good of all. Is it not then evident, that MASONRY is an univerſal advantage to mankind? For ſure, except diſcord and harmony be the ſame, it muſt be ſo. Is it not likewiſe reconcileable to the beſt policy? For it prevents that heat, and theſe animoſities

moſities which different intereſts but too oft create. Does not MASONRY teach us to be faithful to our king and to our country, to avoid four politics, and to ſubmit to the deciſions of the legiſlative power? And ſure it is no mean advantage to any community or ſtate to have ſuch a body of men within itſelf, whoſe paſſions ought to be diveſted of that fourneſs and ill-nature, which too often attends the beſt of men. Therefore, does not MASONRY of itſelf command the higheſt regard? Does it not claim the greateſt eſteem? Without doubt, if aught that is good and amiable, uſeful to mankind or ſociety, be worth a wiſe man's attention, then MASONRY claims it in the higheſt degree. What lovely ideas does it inſpire? How does it open and enlarge the mind? And how does it create a noble fund of ſatisfaction? How does it recommend univerſal benevolence, and every virtue which can endear one man to another? How particularly is it adapted to create in the mind the moſt diſintereſted and generous notions? Maſons are brethren, and amongſt brothers there is no inequality. Thus a king is put in mind, that, altho' a crown adorns his head, yet the blood in his veins is derived from the common parent of mankind, and no better than the meaneſt of his ſubjects. Thus men in inferior ſtations are taught to love their ſuperiors, when they ſee them diveſted of their grandeur, and condeſcending to trace wiſdom's paths, and

follow virtue, aſſiſted by thoſe of a rank below them. Virtue is true nobility, and wiſdom is the channel by which it is directed and conveyed; and wiſdom and virtue, amongſt *Maſons*, are the ſole diſtinctions.

Maſonry, not only teaches univerſal love and benevolence, but likewiſe diſpoſes the heart to particular goodneſs, when a brother claims it: For this end they create funds, and endeavour to make their charities laſt as long as the ſcience itſelf. When a brother is in diſtreſs, what heart does not ake? When he is hungry, do we not convey him food? Do we not clothe him when he is naked? Do we not fly to his relief? Thereby we ſhew that the name of Brother is not merely nominal.

Now, if theſe are not ſufficient to recommend ſo generous a plan, ſuch a wiſe and good ſociety, ſo happy in themſelves, and in the poſſeſſion of every ſocial virtue; nothing which is truly virtuous can prevail, and a man who reſiſts arguments that are drawn from ſuch topics, muſt himſelf be loſt to all ſenſe of virtue.

Nevertheleſs, though the faireſt and the beſt ideas may be thus imprinted in the mind, there are brethren (*hinc illæ lachrymæ*) who, diſregarding the beauty of the ſcience, and all that virtue which it is deſigned to teach, give themſelves up to looſe lives, and by this means diſgrace themſelves, and reflect diſhonour upon MASONRY in general. It is the ſtupid wickedneſs of ſuch

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has occaſioned theſe ſevere reflections upon the CRAFT, which is now in the mouth of almoſt every old woman: But let ſuch brethren know, if I may call them by the name, that they are unworthy of their truſt, and that they are in reality no maſons. MASONRY conſiſts in virtuous actions, in chearful innocent hours; not in lewd debauchery or exceſs.

Now, tho' unhappy brethren may thus tranſgreſs, 'tis no objection againſt the CRAFT, nor can a wiſe man draw any argument from it againſt our ſociety; for if the wicked lives of men were an argument againſt the religion which they profeſs, Chriſtianity itſelf, with all its divine beauties, could not be true; therefore, let us endeavour to reform ourſelves, to reform theſe abuſes which have crept in amongſt us, and then MASONRY ſhall again ſhine out in its primitive luſtre, and diſcover itſelf to be of a truly divine original.

Bear with me, *my worthy and dear brethren*, while I inſiſt upon this, which can alone retrieve the ancient glory of the CRAFT. Let your generous and good actions diſtinguiſh you as much from the reſt of mankind, as the beauties of the principles from whence they flow; avoid whatever can give offence. If the world admire your ſanctity of manners, it will effectually reconcile it to true MASONRY. As your order is founded upon harmony, and ſubſiſts by proportion, ſo let every paſſion be ſmoothed and ſubſervient to

reaſon: Let the ſoft pleaſures of friendſhip harmonize your minds, baniſh ſourneſs and ill-nature; live like brethren, and let good humour prevail; let no little party-jarrs divert your attention from brotherly love, or ſpirit you up againſt one another; mark ſuch as create diviſions; they are unfit members of ſociety; all good order and all good laws oblige you to expel them. You are to cultivate your minds and ſtore them with uſeful true knowledge: How beautiful are the ways of wiſdom, and what pleaſure attends the purſuit! You ought to ſearch into nature, the advantage you will reap will ſoon recompenſe the pain; knowledge muſt be attained by degrees, nor is it every where to be found: Wiſdom ſeeks the ſacred ſhade, the lonely cell deſigned for contemplation, there inthroned ſhe ſits, and there delivers her oracles; ſeek her, purſue the real bliſs, tho' the paſſage be difficult, the further we trace it, the eaſier it will become You ought particularly to ſtudy that firſt and nobleſt of the ſciences, I mean GEOMETRY; by this we ſhall improve ourſelves indeed; by this we curiouſly trace nature thro' her various windings, and to her moſt latent receſſes; by this we can diſcover the power, wiſdom, and the goodneſs of the Grand Parent of the univerſe, and ſee the beautiful proportions which connect and grace this vaſt machine; by this we ſee how the plannets roll, and why they move round the ſun, their centre; by this we

find

find the reaſon of the beautiful return of ſpring, and of the varied ſcenes in ſummer, autumn, and winter. Numberleſs worlds are around us, all framed by the ſame divine Artiſt, which roll through the vaſt expanſe, and are conducted by the ſame unerring laws of nature. What grand ideas then muſt ſuch knowledge fill our minds with, and how worthy is it of the attention of all, but eſpecially of ſuch who profeſs themſelves promoters of ſuch a valuable ſcience? It was a ſurvey of nature, and obſerving its beautiful proportions, that firſt determined man to imitate the divine plan, and reduce things into ſymmetry and order; this gave riſe to ſocieties, and birth to every uſeful art. The architect began to deſign, and the plans which he laid down, being ſtill improven, produced ſome of theſe excellent works which will be the admiration of future ages. I might here trace the hiſtory of the CRAFT, and ſhew, that ſince ever order began, or harmony admired, it too behoved to have had a being; but as this is ſo well known, I judge it to be altogether needleſs.

Then, let us unite our hearts, and our ſociety muſt flouriſh; let us promote the uſeful arts, and by that means diſtinguiſh ourſelves; let us cultivate the ſocial virtues, and improve in all that is good and valuable; let the genius of MASONRY preſide, and let us endeavour to act with that dignity which becomes men as well as maſons.

Now,

Now, is MASONRY ſo good, ſo valuable a ſcience? Does it tend to cultivate the mind, and tame each unruly paſſion? Does it expel rancour, hatred, and envy? Does it reconcile men of all religions, and of all nations? Is it an univerſal cement, binding its devotees to charity, good-will, and ſacred friendſhip? Is it calculated to promote the trueſt freedom? Does it teach men to lead quiet lives? In ſhort, are its precepts a complete ſyſtem of moral virtue? Then, HAILL, thou glorious craft, bright tranſcript of all that is amiable! HAILL, thou bleſt moral ſcience, which ſets ſuch fair copies of virtue! WELCOME, ye delightful manſions, where its happy ſons enjoy a life almoſt divine! WELCOME, ye bleſt retreats, where ſmiling friendſhip ſits inthron'd! WELCOME, ſacred habitations, where innocence and peace for ever dwell!

A

A General CHARGE to MASONS.

Delivered at Chriſt-church in Boſton, on the 27th of December, 1749.

By the Rev. CHARLES BROCKWELL, A. M. his Majeſty's Chaplain at Boſton, in New-England.

THE principal intention in forming ſocieties is undoubtedly the uniting men in the ſtricter bands of love; for men, conſidered as ſocial creatures, muſt derive their happineſs from each other: every man being deſigned by Providence to promote the good of others, as he tenders his own advantage; and by that intercourſe to ſecure their good offices, by being, as occaſion may offer, ſerviceable unto them.

Chriſtianity in general (for I now enter not upon the melancholy diviſions ſo rife among us) never circumſcribes our benevolence within the narrow confines of nature, fortune, profit, or perſonal obligation. What I would advance is this: That we reſtrain not our love to our next neighbour only, this being merely a point of conveniency,—nor to our acquaintance ſolely, this being the effect of inclination purely ro gratify ourſelves.—We are not to careſs our friends only, becauſe gratitude and common juſtice require even that at our hands.—Nor yet thoſe eſpecially from whom we expect to receive benefit, for this intereſt

intereſt and policy will prompt us to—Nor our relations only, for this the ties of blood, and mere nature dictate.—Nor is our love and charity limited to them particularly who are of the ſame church or opinion with us: for by the very ſame reaſon that we are induced to believe ourſelves in the right, they may imagine themſelves ſo too: and what we may judge to be a perfection among ourſelves, they may condemn as a blemiſh. Be it ſo then, that in ſome points, or rather modes of worſhip, we may differ or diſſent from each other, yet ſtill the LODGE reconciles even theſe—There we all meet amicably, and converſe ſociably together.—There we harmonize in principles, though we vary in punctilios.—There we join in converſation, and intermingle intereſts.—There we diſcover no eſtrangement of behaviour, nor alienation of affection.—We ſerve one another moſt readily in all the kind offices of a cordial friendſhip. Thus are we united, though diſtinguiſhed, united in the ſame *grand Chriſtian fundamentals*, though diſtinguiſhed by ſome *circumſtantials*; united in one important band of *brotherly love*, though diſtinguiſhed by ſome *peculiarities of ſentiment*.

Freedom of opinion thus indulged, but its points never diſcuſſed, is the happy influence under which the unity of this truly *ancient* and *honourable ſociety* has been preſerved from time immemorial. And whoever is an *upright maſon*, can neither be an Atheiſt, Deiſt, or Libertine.

For

For he is under the ſtricteſt obligation to be a good man, a true Chriſtian, and to act with honour and honeſty, however diſtinguiſhed by different opinions in the circumſtantials of religion. Upon which account MASONRY is become the centre of union, and the means of conciliating friendſhip among men, that might have otherwiſe remained at perpetual diſtance; cauſing them to love as brethren, as heirs of the ſame hope, partakers of the ſame promiſes, children of the ſame God, and candidates of the ſame heaven.

We read, that when Tertullus pleaded againſt St Paul, the chief accuſation whereon he founded his plea, was, *his being ring leader of the ſect of the Nazarenes—and this ſect* (ſaid the Jews) *we know that every-where it is ſpoken againſt.* And wherefore was this ſect ſo ſpoken againſt? Was it from any evil they knew of its profeſſors? Or from mere ignorance or blind prejudice? We find nothing of the former, but undoubted proof of the latter. And this I take to be pretty much our caſe, in reſpect to *maſonry*—as flowing from the ſame corrupted principles. I have had the honour of being a member of this ancient and honourable SOCIETY many years, have ſuſtained many of its offices, and can, and do aver, in this *ſacred place*, and before the *grand* ARCHITECT *of the world*, that I never could obſerve ought therein, but what was juſtifiable and commendable according to the ſtricteſt rules of ſociety; this being founded on the rules of the goſpel, the doing

doing the will of God, and the *ſubduing the paſſions*, and highly conducing to every ſacred and ſocial virtue. But not to inſiſt on my own experience, the very *antiquity* of our *conſtitution* furniſhes a ſufficient argument to confute all gainſayers. For no combination of wicked men, for a wicked purpoſe, ever laſted long. The want of virtue, on which mutual truſt and confidence is founded, ſoon divides and breaks them to pieces. Nor would men of unqueſtionable wiſdom, known integrity, ſtrict honour, undoubted veracity, and good ſenſe, (though they might be trepanned into a fooliſh or ridiculous ſociety, which could pretend to nothing valuable), ever continue in it, (as all the world may ſee they have done, and now do), or contribute toward ſupporting and propagating it to poſterity.—

As to any objections that have been raiſed againſt this ſociety, they are as ridiculous as they are groundleſs:—For what can diſcover more egregious folly in any man, than to attempt to viliſy what he knows nothing of? At that rate, he may with equal juſtice abuſe or calumniate any thing elſe that he is unacquainted with—But there are ſome peculiar cuſtoms among us; ſurely theſe can be liable to no cenſure: hath not every ſociety ſome peculiarities which are not to be revealed to men of different communities?—But ſome among us behave not ſo well as might be expected: We fear this to be too true, and are heartily ſorry for it; let us therefore every one try to mend one another. But

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even this objection is of no weight with a man of ingenuity and candour. For if the unworthineſs of a profeſſor caſts a reflection upon the profeſſion, it may be inferred, by parity of reaſon, that the miſconduct of a Chriſtian is an argument againſt Chriſtianity. But this is a concluſion which I preſume no man will allow; and yet is no more than what he muſt ſubſcribe to, who is ſo unreaſonable as to inſiſt on the other.

Upon the whole, then, it appears, that the rules of this ſociety have a direct tendency to render converſation agreeable, as well as innocent; and ſo to influence our practice, as to be uſeful to others, and profitable to ourſelves; for to continue in amity, and maintain a fair correſpondence, to be diſpoſed reciprocally to all offices of humanity, and to act upon mutual terms of benevolence, which are the characteriſtics of Chriſtianity, are likewiſe the cement of this ſociety. And how good it is to aſſiſt, comfort, and relieve the oppreſſed, I need not now obſerve. Nor is it leſs obvious, how pleaſant it is to contribute to the innocent delight, and promote the lawful advantage of one another; and always to converſe with ſecurity without any the leaſt ſuſpicion of fraudulent, injurious, or malicious practices.

Now, in order to cheriſh and promote this harmony within doors and without, let us firſt lay hold on the ſureſt means to ſtop the mouth of Detraction, by endeavouring to lead a pure

and unblemiſhed life. Let us conſider, my brethren, that not the reputation of one only, but that of the whole ſociety is affected by a brother's miſbehaviour. Inveſted as we are with that diſtinguiſhing BADGE, which at this day is the glory of the greateſt potentates upon earth, we ſhould ſcorn to act beneath the dignity of our profeſſion. Let us then *walk worthy of our vocation*, and do honour to our profeſſion.

Let us rejoice in every opportunity of ſerving and obliging each other; for then, and only then, are we anſwering the great end of our inſtitution. *Brotherly love, relief, and truth*, oblige us not only to be compaſſionate and benevolent, but to adminiſter that relief and comfort which the condition of any member requires, and we can beſtow, without manifeſt inconvenience to ourſelves. No artful diſſimulation of affection can ever be allowed among thoſe who are upon a *level*; nor can perſons who live *within compaſs act* otherwiſe than *upon the ſquare*, conſiſtently with the golden rule of *doing as they would be done by*. For among us, every one is, or ſhould be, another ſelf: ſo that he that hates another, muſt neceſſarily abhor himſelf alſo; he that prejudices another, injures his own nature; and he that doth not relieve a diſtreſſed brother, ſtarves a member of his own body. But then this relief is not to be beſtowed upon the idle, indolent, and extravagant; but upon the unfortunate, induſtrious, ſucceſsleſs brother.

Let

Let us next remember the regulations of this *ſociety* are calculated, not only for the prevention of enmity, wrath, and diſſention, but for the promotion of love, peace, and friendſhip; then here ſurely converſation muſt be attended with mutual confidence, freedom, and complacency. He who neither contrives miſchief againſt others, nor ſuſpects any againſt himſelf, has his mind always ſerene, and his affections compoſed. All the human faculties rejoice in *order, harmony, and proportion;* by this our ſociety ſubſiſts, and upon this depends its *wiſdom, ſtrength, and beauty*. Let therefore no narrow diſtinctions diſcompoſe this goodly *frame*, or diſturb its *ſymmetry*; but when good and worthy men offer themſelves, let them ever have the firſt place in our eſteem; but as for the abettors of Atheiſm, irreligion, libertiniſm, infidelity, let us, in the words of the prophet, *ſhake our hands from them*, juſt as a perſon would do, who happens to have burning coals or ſome venomous creature faſtening upon his fleſh. In ſuch a caſe none would ſtand a moment to conſider; none would debate with himſelf the expediency of the thing; but inſtantly fling off the pernicious incumbrance; inſtantly endeavour to diſengage himſelf from the clinging miſchief: ſo ſhould every *upright maſon* from ſuch perilous *falſe brethren*.

There is one eſſential property which belongs to our *craft*, which had like to have ſlipped me,

and which, however condemned, is highly worthy of all applauſe; and that is *ſecreſy*. All that ſhould be diſcloſed of a lodge is this, that, in our meetings, we are all good-natured, loving, and chearful one with another. But what are theſe ſecrets? Why, if a brother in neceſſity ſeeks relief, it is an inviolable ſecret, becauſe true *charity vaunteth not itſelf*. If an overtaken brother be admoniſhed, it is in ſecret; becauſe *charity is kind*. If poſſibly little differences, feuds, or animoſities ſhould invade our peaceful walls, they are ſtill kept ſecret; for *charity ſuffereth long, is not eaſily provoked, thinketh no evil.*—Theſe and many more (would time permit) which I could name, are the embelliſhments that emblazen the maſons eſcutcheon. And as a further ornament, let us add that aromatic *ſprig of caſſia*, of *letting our light ſo ſhine before men, that they may ſee our good works; and that whereas they ſpeak againſt us as evil-doers, they may, by our good works, which they ſhall behold, glorify God.*

The LIGHT and TRUTH of Maſonry explained, being the ſubſtance of a Charge delivered at Plymouth, in April 1757.

BRETHREN,

LIGHT and *truth* being the great eſſentials of the *royal craft*, I ſhall begin this diſcourſe (prepared for the opening of this room) with

with that awful meſſage which St John delivered to the world, *That God is light, and in him is no darkneſs at all*; and that we are not worthy of the *true fellowſhip*, unleſs we walk in the *light*, and do the *truth*. O ſacred *light!* whoſe orient beams make manifeſt that *truth* which *unites* all good and faithful *maſons* in a heavenly *fellowſhip!*

This ſublime part of maſonry is that firm baſe on which is raiſed the ſhaft of faith, that ſupports a beautiful entablature of good works: it is the foundation of a ſuperſtructure unbounded as the univerſe, and durable as eternity. To attempt a deſcription of this ſtupenduous fabric may ſeem preſumptuous in me, who have been ſo few years a maſon: But as you, my brethren, were pleaſed to requeſt ſomething of this kind, give me leave to aſſure you, that I am truly ſenſible of the honour; and though there are ſeveral among you, who, by knowledge and long experience, are well qualified for ſuch an undertaking, yet, as it is my duty to execute your commands, I ſhall chearfully begin the work; and humbly hope by *patience* and *induſtry* to make ſome amends for the little *time* I have ſerved.

The *light* and *truth* which St John takes notice of in his meſſage to the world being a principal part of ſublime maſonry, I have, as I obſerved before, taken it for the ſubject of my diſcourſe, on this ſolemn occaſion. I intreat

you to hear me with attention; and whatever deficiencies you may diſcover in this eſſay, impute it to inexperience, and admoniſh me with brotherly love, that while I am pleading the cauſe of *truth*, I may be free from *error*.

God ſaid, Let there be light, and there was light. Without it the rude matter of the chaos, *though brought into form*, would ſtill have been to little purpoſe. *Let your light ſo ſhine before men, that they may ſee your good works*, was the advice of him that was *a light to lighten the Gentiles*. Our *lights* are not hid, but placed on *candleſticks*; and theſe are ſilent monitors, continually intimating to us, that as the *ancient and honourable badge* we wear has placed us above the reſt of mankind, ſo all our duties to our heavenly Maſter, our fellow-creatures, and ourſelves, ſhould be *formed* and *contrived* by the wiſdom of God's word; *ſtrengthened and ſupported* by love, truth, and charity; and *beautified and adorned* by honeſty, temperance, and true politeneſs. All maſons that are, or ever have been, were *ſhewn the light*: And though they cannot forget it, yet, alas! how *faintly* does it ſhine in the hearts of too many? How is its luſtre ſullied, and ſplendour diminiſhed, by the folly, ſtupidity, and madneſs of irreligion and impiety?- Theſe are the perſons of whom St John ſays, *They went out from us: but they were not of us: for if they had been of us, they would no doubt have continued with us: but they*

went out, that they might be made manifeſt that they were not all of us. And thus it is that thoſe who depart from the *light* bring an evil report on the *craft*.

TRUTH, as it is a divine attribute, ſo is it the foundation of all maſonic virtues. It is one of our grand principles; for to be *good men and true* is part of the firſt great leſſon we are taught; and at the commencement of our *freedom* we are exhorted to be *fervent* and *zealous* in the purſuit of *truth* and *goodneſs*. It is not ſufficient that we *walk in the light*, unleſs we *do the truth alſo*. All hypocriſy and deceit muſt be baniſhed from among us; it is *ſincerity* and *plain dealing* that completes the harmony of a lodge and renders us acceptable in the ſight of him unto whom all hearts are open, all deſires known, and from whom no *ſecrets* are hid. There is a charm in truth that draws and attracts the mind continually toward it. The more we diſcover, the more we deſire; and the great reward is wiſdom, virtue, and happineſs. This is an edifice founded on a rock, which malice cannot ſhake, or time deſtroy.

What a ſecret ſatisfaction is it to maſons, when, in ſearching for truth, they find the rudiments of all uſeful knowledge ſtill preſerved among us, as it has deſcended by oral tradition from the earlieſt ages! and to find likewiſe this truth corroborated by the teſtimonies of the beſt and greateſt men the world has produced! But this is not

all;

all; the ſacred writings confirm what I aſſert; the ſublime part of our ancient myſtery being there to be found; nor can any Chriſtian brother be a perfect maſon that does not make the word of God his ſtudy. Indeed we own all maſons as brothers, be they *Chriſtians*, *Jews*, or *Mahometans*, (for maſonry is univerſal, and not ſtrictly confined to any particular faith, ſect, or mode of worſhip); all maſons, I ſay, of whatſoever religious denomination, who rule their paſſions and affections, and ſquare their actions accordingly, are acknowledged by us as brothers; but, for *our* parts, the holy ſcripture is to be ſtudied by *us*, and occaſionally read and conſulted.

Since without *light* we cannot perceive the beauty and excellency of *truth*, and ſince we are certain that no man can be a worthy brother who is wanting in either: it may not be improper at this time to draw the character of him *who walks in the light and does the truth*; and who, according to St John's account, is worthy of the *true fellowſhip*.

As we call any building or piece of architecture *perfect* which hath *all its parts*, and is finiſhed and completed according to the *niceſt rules of art*; a *brother* is in like manner ſaid to be a *good maſon* who has *ſtudied* and *knows himſelf*, and has learned and practiſes the firſt and great leſſon of *ſubduing his paſſions* and his *will*, and tries to the utmoſt of his power to free himſelf from all vices, errors, and imperfections; not only

only thoſe that proceed from the heart, but likewiſe all other defects of the underſtanding which are cauſed by cuſtom, opinion, prejudice, or ſuperſtition: he who aſſerts the native *freedom* of his *mind*, and ſtands faſt in the *liberty* that makes him *free*; whoſe ſoul is (if one may ſo expreſs it) univerſal, and well contracted, and who deſpiſes no man on account of his *country* or *religion*; but is ready at all times to convince the world, *that truth*, *brotherly love*, and *affording relief*, are the grand principles on which he acts.

His whole life will be conformable and agreeable to that *true light*, the law of God, which ſhines clear to his heart, and is the model by which he ſquares his judgment. In his outward behaviour he will be very careful not to give private or public offence; and, as far as appears to him right, will ſtrictly comply with the laws, the cuſtoms, and religious inſtitutions of the country in which he reſides. To all mankind he will act upon the ſquare; and do to others as he would have them do unto him. He will be firm and conſiſtent with himſelf, and continually in expectation and on his guard againſt all accidents to which this life is expoſed; and in particular he will, by a *well-ſpent life*, be *daily preparing* for *death*, that final period of human action, which ſooner or later will take us hence, to give a ſtrict account of our ſtewardſhip, and the improvement of our talents.

In fine, all good maſons ſhould be pious, prudent, juſt, temperate, and reſolutely virtuous.

From

From what I have advanced, and from theſe our ancient charges, I hope it is evident to every one preſent, that it is the duty of every maſon to live ſoberly, righteouſly, and godly; or, according to the words of the evangeliſt, *He ſhould walk in the light, and do the truth.*

Continue, my brethren, to perſevere in principles that are diſintereſted, and I doubt not but you will find this room which we have now opened, and dedicated to MASONRY, conſtantly reſorted to by the wiſe, the faithful, and the good.

Let us conſider the intention of our meetings; let ſubmiſſion to your officers, and brotherly love to each other, be ſhewn by your diligent attendance in the lodge; and be very careful to enquire into the *characters* and *capacities* of thoſe who are deſirous to be admitted among you.

Study the CONSTITUTIONS and CHARGES, and improve in the FIFTH SCIENCE, as far as your abilities and ſeveral avocations will permit. Have univerſal benevolence and charity for all mankind; and where-ever you meet your neceſſitous brethren diſperſed, relieve them to the utmoſt of your ability, remembering, notwithſtanding, not to do things that may really prejudice yourſelves or families.

"Let us, by well-doing, put to ſilence the ig-
"norance of fooliſh men. As free, but not uſing
"our liberty for a cloak of maliciouſneſs, but as
"the ſervants of God.—Honour all men, love
"the brotherhood, fear God, honour the king.

A

COLLECTION

OF

FREE-MASONS SONGS.

The MASTER's SONG.

SONG I.

THus mighty eaſtern kings, and ſome
Of Abram's race, and monarchs good
Of Egypt, Syria, Greece, and Rome,
True architecture underſtood:
No wonder then if maſons join,
To celebrate thoſe maſon-kings,
With ſolemn note, and flowing wine,
Whilſt every brother jointly ſings:

Chorus.

Who can unfold the royal art,
Or ſing its ſecrets in a ſong?
They're ſafely kept in maſon's heart,
And to this ancient lodge belong.

The FELLOW-CRAFT's SONG.

SONG II.

HAil maſonry, thou craft divine!
Glory of earth, from heav'n reveal'd,
Which doſt with jewels precious ſhine,
From all but maſons eyes conceal'd.
Thy praiſes due who can rehearſe
In nervous proſe, or flowing verſe?

As men from brutes diſtinguiſhed are,
A maſon other men excels;
For what's in knowledge choice and rare,
But in his breaſt ſecurely dwells?
His ſilent breaſt and faithful heart
Preſerves the ſecrets of the art.

From ſcorching heat and piercing cold,
From beaſts whoſe roar the foreſt rends,
From the aſſaults of warriors bold,
The maſon's art mankind defends.
Be to this art due honour paid,
From which mankind receives ſuch aid.

Enſigns of ſtate that feed our pride,
Diſtinction troubleſome and vain!
By maſons true are laid aſide;
Art's free-born ſons ſuch toys diſdain.
Ennobled by the name they bear,
Diſtinguiſh'd by the badge they wear.

Sweet fellowſhip, from envy free,
Friendly converſe of brotherhood,
The lodge's laſting cement be!
Which has for ages firmly ſtood.
A lodge thus built for ages paſt,
Has laſted, and will ever laſt.

Then in our ſongs be juſtice done
To thoſe who have enrich'd the art,
From ADAM to great STEWART down,
And let each brother bear a part.
Let our Grand Maſter's health go round,
His praiſe in ev'ry lodge reſound

The entered 'PRENTICE'S SONG.

SONG III.

I.

COme let us prepare,
We brothers that are
Aſſembled on merry occaſion;
Let's drink, laugh, and ſing;
Our wine has a ſpring:
Here's a health to an accepted maſon.

II.

The world is in pain
Our ſecrets to gain,
But ſtill let them wonder and gaze on;
They ne'er can divine
The word or the ſign
Of a free and an accepted maſon.

III.

'Tis this, and 'tis that,
They cannot tell what,
Why ſo many great men in the nation
Should aprons put on,
To make themſelves one
With a free and an accepted maſon.

IV.

Great kings, dukes, and lords,
Have laid by their ſwords,
Our myſt'ry to put a good grace on;
And ne'er been aſham'd
To hear themſelves nam'd
With a free and an accepted maſon.

V.

Antiquity's pride
We have on our ſide,
Which maketh men juſt in their ſtation:
There's nought but what's good
To be underſtood
By a free and an accepted maſon.

VI.

We're true and ſincere,
And juſt to the fair,
Who will truſt us on ev'ry occaſion;
No mortals can more
The ladies adore
Than a free and an accepted maſon

VII.

Then join hand in hand,
To each other firm ſtand;
Let's be merry and put a bright face on;
What mortal can boaſt
So noble a toaſt,
As a free and an accepted maſon?

[*To all the worthy Fraternity round the globe.*]

SONG IV.

I.

WHEN a lodge of free maſons
Are cloth'd in their aprons,
In order to make a new brother,
With firm hearts and clean hands,
They repair to their ſtands,
And juſtly ſupport one another.

II.

Truſty brother, take care,
Of eaveſdroppers beware,
'Tis a juſt and a ſolemn occaſion;
Give the word and the blow,
That workmen may know,
One aſks to be made a free maſon.

III.

The maſter ſtands due
And his officers too,
[illegible]
The apprentices ſtand
Right for the command
Of a free and an accepted maſon.

IV.

Now traverſe your ground,
As in duty you're bound,
And revere the authentic oration
That leads to the way,
And proves the firſt ray
Of the light of an accepted maſon.

V.

Here's words and here's ſigns,
Here's problems and lines,
And here's room too for deep ſpeculation;
Here virtue and truth
Are taught to the youth,
When firſt he's call'd up to a maſon.

VI.

Hieroglyphics ſhine bright,
And here light reverts light
On the rules and the tools of vocation;
We work and we ſing,
The craft and the king;
'Tis both duty and choice in a maſon.

VII.

What is ſaid or is done
Is here truly laid down,
In this form of our high initiation:
Yet I challenge all men
To know what I mean,
Unleſs he's an accepted maſon.

VIII.

The ladies claim right
To come to our light,
Since the apron they ſay is their bearing;
Can they ſubject their will,
Can they keep their tongues ſtill,
And let talking be chang'd into hearing?

IX.

This difficult taſk
Is the leaſt we can aſk,
To ſecure us on ſundry occaſions;
When with this they comply,
Our utmoſt we'll try
To raiſe lodges for lady-free-maſons.

X.

Till this can be done,
Muſt each brother be mum,
Tho' the fair one ſhould wheedle or teaſe on:
Be juſt, true, and kind,
But ſtill bear in mind,
At all times you are a free-maſon.

SONG V.

I.

HEre's a health to each one,
From the king on the throne,
To him that is meaneſt of ſtation,
If he can contend
To have lawfully gain'd
The name of an accepted maſon

II.

Fame trumpets it loud,
And ſeems to be proud
Of ſuch a grand occupation,
To ſhew unto all,
That there is none ſhall
Ever vie with an accepted maſon.

III.

The glory of kings
Are poor empty things,
Tho' empires they have in poſſeſſion,
If void of the fame
Of that noble name
Of a free and an accepted maſon.

IV.

It is ancienter far
Than other arts are,
Surpaſſing all other profeſſion:
There's none can pretend
To diſcover a friend
Like a free and an accepted maſon.

V.

The world is amaz'd,
Their wonder is rais'd,
To ſee ſuch concurring relation
Among us: they cry,
The devil is nigh
When one is accepted a maſon.

VI.

But let them ſay on,
To us 'tis well known
What's true or falſe in this relation;
Let us drink his health round
That is ſecret and ſound,
And a faithful and accepted maſon.

SONG VI.

I.

PRay don't ſleep or think,
But give us ſome drink,
For 'faith I'm moſt plaguily dry.
Wine chears up the ſoul,
Then fill up the bowl,
For ere long you all know we muſt die.

Yeſterday's gone,
This day is our own;
To-morrow we never may ſee.
Thought cauſes us ſmart.
And eats up the heart:
Then let us be jovial and free.

II.

The world is a cheat,
With a face counterfeit,
And freedom and mirth diſcommends:
But here we may quaff,
Speak our thoughts, ſing, and laugh,
For all here are maſons and friends.

SONG VII.

I.

YE thrice-happy few
Whoſe hearts have been true,
In concord and unity found;
Let us ſing and rejoice,
And unite ev'ry voice,
To ſend the gay chorus around.

Chorus.

Like pillars we ſtand
An immoveable band,
Cemented by power from above;
Then freely let paſs
The generous glaſs
To maſonry, friendſhip, and love.

II.

The GRAND ARCHITECT,
Whoſe word did erect,
Eternity, meaſure, and ſpace,
Firſt laid the fair plan,
Whereon we began,
The cement of harmony and place.
Like pillars we ſtand, &c.

III.

Whoſe firmneſs of hearts,
Fair treaſure of arts,
To the eye of the vulgar unknown;
Whoſe luſtre can beam
New dignity and fame
To the pulpit, the bar, and the throne.
Like pillars we ſtand, &c.

IV.

The great DAVID's ſon,
Unmatch'd *SOLOMON*,
As recorded in ſacred page,
Through maſonry became
The firſt fav'rite of fame,
The wonder and pride of his age.
Like pillars we ſtand, &c.

V.

Indiſſoluble bands
Our hearts and our hands,
In ſocial benevolence bind;
For true to his cauſe,
By immutable laws,
A maſon's a friend to mankind,
Like pillars we ſtand, &c.

VI.

Let joy flow around,
And PEACE, olive-bound,
Preſide at our myſtical rites;
Whoſe conduct maintains
Our auſpicious domains
And freedom with order unites,
Like pillars we ſtand, &c.

VII.

Nor let the fair maid
Our myſteries dread,
Or think them repugnant to love;
To beauty we bend,
And her empire defend,
Her empire deriv'd from above.
Like pillars we ſtand, &c.

VIII.

Then let us unite,
Sincere and upright,
On the level of virtue to ſtand:
No mortal can be
So happy as we,
With a brother and friend in each hand.
Like pillars we ſtand, &c.

SONG VIII.

I.

A Maſon one time
Was caſt for a crime,
Which malice had put a bad face on;

And then, without thought,
To a gibbet was brought
The free and the accepted maſon.
And then, without thought, &c.

II.

And when he came there,
He put up his pray'r
For heav'n to pity his caſe on!
His king he eſpy'd,
Who in progreſs did ride,
Was a free and an accepted maſon.
His king he eſpy'd, &c.

III.

Then out a ſign flew,
Which the grand maſter knew,
Who rode up to know the occaſion:
Aſk'd who had condemn'd
So worthy a friend
As a free and an accepted maſon?
Aſk'd who had condemn'd, &c.

IV.

He tried the cauſe,
And he found out the flaws,
According to juſtice and reaſon.
He tuck'd up the judge,
And all that bore grudge
To the free and the accepted maſon.
He tuck'd up the judge, &c.

V.

Tho' ignorant pride
Our ſecrets deride,
Or fooliſh conjectures occaſion,
They ne'er ſhall divine
The word or the ſign
Of a free and an accepted maſon.
They ne'er ſhall divine, &c.

[*May honour and honeſty ever diſtinguiſh the brethren.*]

SONG IX.

I.

COme, are you prepar'd,
Your ſcaffold's well rear'd?
Bring mortar, and temper it purely;
'Tis all ſafe, I hope,
Well brac'd with each rope,
Your ledgers and putlocks ſecurely.

II.

Then next your bricks bring,
It is time to begin,
For the ſun with its ray is adorning;
The day's fair and clear,
Nor rain you need fear,
'Tis a charming and lovely fine morning.

III.

Pray where are your tools,
Your line and plumb rules?
Each man to his work let him ſtand, boys;

Work ſolid and ſure,
Upright and ſecure;
And your building, be ſure, will be ſtrong, boys.

IV.

Pray make no miſtake,
But true your joints break,
And take care you follow your leaders;
Work, rake, beck and tueth,
And make your work ſmooth,
And be ſure that you fill up your headers.

SONG X.

I.

FRom the depths let us raiſe
Our voices, and praiſe
The works of the glorious creation;
And extol the great fame
Of our Maker's great name,
And his love to an accepted maſon.

II.

In primitive times,
When men, by high crimes,
Occaſion'd a great devaſtation,
The flood did abound,
And all men were drown'd,
Save a free and an accepted maſon.

III.

In an ark that was good,
Made of gophir-wood,
It was built by divine ordination;

And firſt in his time,
That planted a vine,
Was a free and an accepted maſon.

IV.

Then Pharaoh, the king
Of Egypt, did bring
Into bondage our whole generation;
But that king got a fall,
And his magicians all,
By a princely and great learned maſon.

V

Four hundred and thirty years,
By ſcripture appears,
Was their bondage in th' Egyptian nation;
But, by providence great,
They made their eſcape,
Unto the Egyptians vexation.

VI.

Then thro' the Red-ſea,
Heaven guided their way,
By two pillars of divine ordinations;
But Pharaoh's great train
The ſea did reſtrain,
From purſuing an army of maſons.

VII.

On the plains they did rear
A pavilion fair,
It was built by divine inſpiration;
Each part in it ſquare,
None could it prepare,
But a free and an accepted maſon.

VIII.

Thro' Jordan they go,
To face their proud foe,
I mean, the great Canaanite nations;
But their gigantic train
Could not ſuſtain
The force of that army of maſons.

IX.

Next Amalek's king
Great forces did bring;
Likewiſe the great Midianite nations;
But their kings got a fall,
And their great nobles all,
And their wealth fell a prey to our maſons.

X.

King Solomon, he
Was known to be free,
Built a lodge for the uſe of his maſons;
Each beautiful part
Was due to the art
Of that princely and great learned maſon.

XI.

Let each maſon that's free
Toaſt his memory:
Join hands without diſſimulation;
Let cowans think on,
For they are all wrong;
Drink a health to an accepted maſon.

SONG XI.

I.

WE have no idle prating
Of either Whig or Tory;
But each agrees
To live at eaſe,
And ſing or tell a ſtory.
Fill to him
To the brim,
Let it round the table roll;
The Divine
Tells us, wine
Cheers the body and the ſoul.

II.

We will be men of pleaſure,
Deſpiſing pride and party;
Whilſt knaves and fools
Preſcribe us rules,
We are ſincere and hearty.
Fill to him, &c.

III.

If any are ſo fooliſh
To whine for courtiers favour,
We'll bind him o'er
To drink no more,
Till he has a better ſavour.
Fill to him, &c.

IV.

If an *accepted maſon*
Should talk of high or low church,
We'll ſet him down,
A ſhallow crown,
As underſtanding no church,
Fill to him, &c.

V.

The world is all in darkneſs;
About us they conjecture;
But little think
A ſong and drink,
Succeed the *maſon's lecture*.
Fill to him, &c.

VI.

Then, landlord, bring a hogſhead,
And in the corner place it,
Till it rebound
With hollow ſound,
Each maſon here will face it.
Fill to him, &c.

SONG XII.

I.

AS I at Wheeler's lodge one night
Kept Bacchus company,
For Bacchus is a maſon bright,
And of all lodges free—*free—free*;

II.

Said I, Great Bacchus is a-dry;
Pray, give the god ſome wine.
Jove in a fury did reply,
October's as divine—*divine—divine.*

III.

It makes us maſons more complete,
Adds to our fancy wings;
Makes us as happy and as great
As mighty lords and kings—*kings—kings.*

SONG XIII.

ON, on, my dear brethren, purſue the great lecture,
And refine on the rules of old architecture;
High honour to maſons the craft daily brings,
To thoſe brothers of princes and fellows of kings.

We drove the rude Vandals and Goths off the ſtage,
And reviv'd the old arts of Auguſtus' fam'd age;
Veſpaſian deſtroy'd the vaſt temple in vain,
Since ſo many now riſe under Dumfries's reign.

The noble five orders, compos'd with ſuch art,
Shall amaze the ſwift eye, and engage the whole heart:
Proportion, ſweet harmony, gracing the whole,
Gives our work, like the glorious creation, a ſoul.

Then maſter and brethren, preſerve your great name;
This lodge, ſo majeſtic, ſhall purchaſe you fame:
Rever'd it ſhall ſtand till all nature expire,
And its glories ne'er fade till the world is on fire.

See, ſee, behold here what rewards all our toil,
Inſpires our genius, and bids labour ſmile:
To our noble Grand Maſter let a bumper be crown'd,
To all *maſons* a bumper,—ſo let it go round.

Again, my lov'd brethren, again let it paſs,
Our ancient firm union cement with a glaſs:
And all the contention 'mong maſons ſhall be,
Who better can work, or who better agree?

SONG XIV.

BY maſons art th' aſpiring dome
In various columns ſhall ariſe;
All climates are their native home,
Their god-like actions reach the ſkies.

Chorus.

Heroes and kings revere their name,
Whilſt poets ſing their laſting name.

Great, gen'rous, virtuous, good, and brave,
Are titles they moſt juſtly claim;
Their deeds ſhall live beyond the grave,
Which ſome unborn ſhall loud proclaim.

Chorus.

Time ſhall their glorious acts inroll,
And love with friendſhip charm the ſoul.

SONG XV.

LET maſonry be now my theme,
Throughout the globe to ſpread its fame,
And eternize each worthy brother's name:
Your praiſe ſhall to the ſkies reſound,
In laſting happineſs abound, (crown'd.
And with ſweet union all your noble deeds be
Sing then, my muſe, to maſons glory,
Your names are ſo rever'd in ſtory,
That all th' admiring world do now adore ye!

Let harmony divine inſpire
Your ſouls with love and gen'rous fire.
To copy well wiſe Solomon your ſire:
Knowledge ſublime ſhall fill each heart,
The rules of geometry t' impart;
Whilſt wiſdom, ſtrength, and beauty, crown the glorious art.

Let great DUMFRIES's health go round;
In ſwelling cups all care be drown'd,
And hearts united 'mongſt the craft be found.
May everlaſting ſcenes of joy
His peaceful hours of bliſs employ,
Which time's all-conquering hand ſhall ne'er deſtroy.

My brethren, thus all cares reſign,
Your hearts let glow with thoughts divine,
And veneration ſhow to Solomon's ſhrine:
Our annual tribute thus we'll pay,
That late poſterity ſhall ſay,
We've crown'd with joy this glorious, happy, happy day.

SONG XVI.

By Brother *Laurie*, of the lodge of *Alloa*, 1758.

I.

BEhold in a lodge we dear brethren are met,
And in proper order together are ſet;
Our ſecrets to none but ourſelves ſhall be known,
Our actions to none but free-maſons be ſhown.
Derry down, down, down, derry down.

II.

Let brotherly love be among us reviv'd;
Let's ſtand by our laws that are wiſely contriv'd;
And then all the glorious creation ſhall ſee,
That none are ſo loving, ſo friendly as we.
Derry down, &c.

III.

The temple and many magnificent pile,
Ev'n buildings now ſtanding within our own iſle,
With wiſdom contriv'd, with beauty refin'd,
With ſtrength to ſupport, and the building to bind.
Derry down, &c.

IV.

Theſe noble grand ſtructures will always proclaim
What honour is due to a free-maſon's name.
Ev'n ages to come, when our work they do ſee,
Will ſtrive with each other like us to be free.
Derry down, &c.

V.

What tho' ſome of late by their ſpleen plainly ſhow,
They fain would deride what they gladly would know?
Let ev'ry true brother theſe vermin deſpiſe, [eyes.
And the ancient grand ſecret keep back from their
Derry down, &c.

VI.

Then, brethren, let's all put our hand to our heart,
And reſolve from true maſonry ne'er to depart;
And when the laſt trumpet on earth ſhall deſcend,
Our lodge will be clos'd, and our ſecrets ſhall end.
Derry down, &c.

SONG XVII.

By Brother *Blacklock*, of the lodge at *Dumfries*.

I.

THough bigots ſtorm, and fools declaim,
And maſons ſome through ign'rance blame,
The good, the juſt, the learn'd, the wiſe,
Free-maſonry will ne'er deſpiſe.

CHORUS.

O'er all the earth let maſons join,
To execute one grand deſign,
And ſtrike amazement into fools,
Who laugh at maſons and their tools.

II.

On juſtice, truth, and charity,
This edifice ſhall founded be;
And will conſpire to rear the whole
By wiſdom's juſt unerring rule.
O'er all, &c.

III.

Let ev'ry maſon then prepare
By virtue's mould his work to ſquare;
And ev'ry taſk adjuſted be
By the level of equality.
O'er all, &c.

IV.

Let jollity and freedom then
For ever in our lodge remain,
And ſtill our work cemented be
By univerſal harmony.
O'er all, &c.

V

This ſtructure we will fortify
With the barrier of ſecreſy,
A maſon-barrier we may boaſt
Shall e'er impenetrable laſt.
O'er all, &c.

VI.

To mutual love and friendſhip rais'd,
This fabric ſhall by all be prais'd;
And thoſe who ſtrive to ridicule
Our craft, ſhall but themſelves befool.
Then o'er the earth, &c.

SONG XVIII.

GUardian genius of our art divine,
Unto thy faithful ſons appear:
Ceaſe now o'er ruins of the eaſt to pine,
And ſmile in blooming beauties here.

Egypt, Syria, and proud Babylon,
No more thy bliſsful preſence claim:
In Britain fix thy ever-during throne,
Where myriads do confeſs thy name.

The ſciences from eaſtern regions brought,
Which after ſhone in Greece and Rome,
Are here in hundreds ſtately lodges taught,
To which remoteſt brethren come.

Behold what ſtrength our riſing domes appears,
Till mixing with the azure ſkies:
Behold what beauty through the whole appears;
So wiſely built, they muſt ſurpriſe.

Nor are we only to theſe arts confin'd;
For we the paths of virtue trace:
By us man's rugged nature is refin'd,
And poliſh'd into love and peace.

SONG XIX.

A Maſon's daughter, fair and young,
The pride of all the virgin throng,
Thus to her lover ſaid:
Though, Damon, I your flame approve,
Your actions praiſe, your perſon love,
Yet ſtill I'll live a maid.

None ſhall untie my virgin-zone,
But one to whom the ſecret's known.
Of fam'd free-maſonry;
In which the great and good combine,
To raiſe, with generous deſign,
Man to felicity.

The lodge excludes the fop and fool,
The plodding knave, and party-tool,
That liberty would ſell;
The noble, faithful, and the brave,
No golden charms can e'er deceive,
In ſlavery to dwell.

Thus ſaid, he bow'd, and went away;
Apply was made, without delay,
Return'd to her again;
The fair one granted his requeſt,
Connubial joys their days have bleſt;
And may they e'er remain.

SONG XX.

GLorious craft, which fires the mind,
With ſweet harmony and love;
Surely thou wert firſt deſign'd,
A foretaſte of the joys above.

Pleaſures always on thee wait,
Thou reformeſt Adam's race;
Strength and beauty in thee meet,
Wiſdom's radiant in thy face.

Arts and virtue now combine,
Friendſhip raiſes chearful mirth;
All united to refine
Man from's groſſer part of earth.

Stately temples now ariſe,
And on lofty columns ſtand;
Mighty domes attempt the ſkies,
To adorn this happy land.

SONG XXI.

'TIS maſonry unites mankind,
To generous actions forms the ſoul;
So ſtrict in union we're conjoin'd,
One ſpirit animates the whole.

CHORUS to be repeated at every verſe.

Then let mankind our deeds approve,
Since union, harmony, and love,
Shall waft us to the realms above.

Where-e'er aſpiring domes ariſe,
Where-ever ſacred altars ſtand,
Thoſe altars blaze up to the ſkies;
Thoſe domes proclaim the maſon's hand.

The ſtone unſhap'd as lumber lies
Till maſon's art its form refines;
So paſſions do our ſouls diſguiſe,
Till ſocial virtue calms our minds.

Let wretches at our manhood rail:
But thoſe who once our judgment prove,
Will own, that we who build ſo well,
With equal energy can love.

Tho' ſtill our chief concern and care
Be to deſerve a brother's name;
For ever mindful of the fair,
Their choiceſt favours ſtill we claim.

From us pale Diſcord long has fled,
With all her train of mortal ſpite,
Nor in our lodge dares ſhew her head;
Sunk in the gloom of endleſs night.

My brethren, charge your glaſſes high,
To our grand maſter's noble name;
Our ſhouts ſhall beat the vaulted ſky,
And every tongue his praiſe proclaim.

SONG XXII.

I.

ONCE I was *blind* and could not *ſee*,
All was *dark* me round,
But *Providence* provided me,
And ſoon a friend I found;
Thro' *hidden paths* my friend *me led*,
Such paths as babblers never tread.
With a fa, la, la, la, la, la.

II.

He took all *ſtumbling blocks* away,
That I might walk ſecure,
And brought me long 'ere *break of day*
To Sol's bright temple-door,
Where we both admittance found,
By help of *magic, ſpell, and ſound.*
With a fa, la, &c.

III.

The *curber* of my raſh attempt,
Did then my *breaſt* alarm,
And hinted I was not exempt,
Nor free from *double harm*;
Which put a ſtop to riſing pride,
And made me truſt more to my guide.
With a fa, la, &c.

IV.

With *ſober pace* I then was led,
And brought to Sol's *bright throne*;
Where I was oblig'd to *ſtop*,
Till I myſelf *made known.*

With *hideous noiſe* I *round* was brought,
For to obtain that which I ſought.
With a fa, la, &c.

V.

In *humble poſture* and *due form*,
I liſt'ned with *good will*;
Inſtead of mighty *noiſe* and *ſtorm*,
All then was *calm* and *ſtill*;
Such *charming ſounds* I then did hear,
As quite expell'd all *doubts* and *fears*.
With a fa, la, &c.

VI.

The mighty *monarch* from his *throne*,
Bid *darkneſs* then withdraw;
No ſooner *ſaid* than it was *done*,
And I great things then *ſaw*;
But what they were, I'll not now tell,
But ſuch they were as here ſhall *dwell*.
With a fa, la, &c.

VII.

Then round and round me he did *tie*
A noble *ancient charm*;
All future darkneſs to defy,
And ward off cowan's harm;
So I return'd from whence I came,
Not what I was, but what I am.
With a fa, la, &c.

SONG XXIII.

TO all who maſonry deſpiſe
This counſel I beſtow

Don't ridicule, if you are wiſe,
A ſecret you don't know.
Yourſelves you banter, and not it;
You ſhow your ſpleen, but not your wit.
With a fa, la, la, la, la, la.

II.

If union and ſincerity
Have a pretence to pleaſe,
We brothers of the maſonry
Lay juſtly claim to theſe.
To ſtate-diſputes we ne'er give birth;
Our motto *Friendſhip is, and mirth.*
With a fa, la, la, la, la. la.

III.

Inſpiring virtue by our rules,
And in ourſelves ſecure,
We have compaſſion on theſe fools
Who think our acts impure.
From ignorance we know proceeds
Such mean opinion of our deeds.
With a fa, la, la, la, la, la.

IV.

Then let us laugh, ſince we've impos'd
On thoſe who make a pother;
Who cry the ſecret is diſclos'd
By ſome falſe-hearted brother;
The mighty ſecret gain'd, they boaſt,
From poſt-boy, or from flying poſt.
With a fa, la, la, la, la, la.

SONG XXIV.

I.

COme, come, my dear brethren,
Great news I proclaim:
Our king's a free-maſon,
A maſon of fame:
And tho' he's a king,
He's a brother to me:
No mortals but maſons
So great then can be.

So great then can be,
So great then can be;
No mortals but maſons
So great then can be.

II.

Who would not be proud, ſay,
Of ſuch a great name?
He that's a free maſon
Is a true ſon of fame;
Since kings, dukes, and princes,
Men of high degree,
Throw by their diſtinctions,
With us to be free.
With us to be free. &c.

III.

We're ſons of antiquity,
But not of pride;
The fathers of old, they
Were all on our ſide.

Being ſtruck with ſurpriſe
The grand temple to ſee,
They all were ambitious
Free maſons to be.
Free maſons to be, &c.

IV.

We're true and we're truſty,
We're juſt and ſincere;
We're bleſs'd by the poor,
And ador'd by the fair.
Kings are our companions,
So noble are we;
Then who would not wiſh
A free maſon to be?
A free maſon to be, &c.

V.

Why then ſhould we mind
The reflections of fools,
Who know not the value
Nor uſe of our tools?
We keep within compaſs,
Our conducts ſquare be;
To plumb, line, and level,
Our actions agree.
Our actions agree, &c.

VI.

With innocent mirth,
And with ſocial ſoul,
Let's taſte the pure nectar
Of the flowing bowl.

Then fill up a bumper;
My toaſt it ſhall be,
A health to our maſter,
Our wardens, and we.
Our wardens and we, &c.

SONG XXV.

I.

YE brethren of the ancient craft,
Ye fav'rite ſons of fame,
Let bumpers chearfully be quaff'd
To great *Dumfries*'s name.
Happy, long happy may he be
Who loves and honours maſonry.
With a fa, la, la, la, la.

II.

In vain would *D'Anvers* with his wit
Our ſlow reſentment raiſe;
What he and all mankind have writ,
But celebrates our praiſe.
His wit this only truth imparts,
That maſons have firm faithful hearts.
With a fa, la, &c.

III.

Ye Britiſh fair, for beauty fam'd,
Your ſlaves we wiſh to be:
Let none for charms like yours be nam'd
That love not maſonry.
This maxim *D'Anvers* proves full well,
That maſons never kiſs and tell.
With a fa, la, &c.

IV.

True maſons no offences give;
Let fame your worth declare:
Within your compaſs wiſely live,
And act upon the ſquare.
May peace and friendſhip e'er abound,
And great Dumfries's health go round.
With a fa, la, la, la, la.

SONG XXVI.

I.

A Health to our ſiſters let's drink:
For why ſhould not they
Be remember'd, I pray,
When of us they ſo often do think?
When of us they ſo often do think.

II.

'Tis they give the chiefeſt delight;
Tho' wine cheers the mind,
And maſonry's kind,
Theſe keep us in tranſports all night;
Theſe keep us in tranſports all night.

SONG XXVII.

LET malicious people cenſure;
They're not worth a maſon's anſwer;
While we drink and ſing,
With no conſcience ſting.
Let their evil genius plague them,
And for mollies devil take them.

We'll be free and merry,
Drinking port and zerry.
Till the ſtars at midnight ſhine,
And our eyes with them combine,
The dark night to baniſh.
Thus we will repleniſh
Nature, whilſt our glaſſes
With the bottle paſſes.
Brother maſon free,
Here's to thee, to thee;
And let it on the table round,
While envy does the maſon's foes confound.

SONG XXVIII.

LEt us ſing to the honour of thoſe
Who baſeneſs and error oppoſe;
Who from ſages and magi of old
Have got ſecrets, which none can unfold;
Whilſt thro' life's ſweet career,
With mirth and good cheer,
We're revelling
And levelling,
The monarch, till he
Says our joys far tranſcend
What on thrones do attend,
And thinks it a glory with us to be free.

II.

The wiſeſt of kings pav'd the way,
And his precepts we keep to this day.
The moſt glorious of temples gave name
To free-maſons, who ſtill keep their fame.

Tho' no prince did ariſe
So great and ſo wiſe.
Yet, in falling
Our calling
Still bore high applauſe.
And tho' darkneſs o'er-run
The face of the ſun,
We, diamond-like, blaz'd to illumine the cauſe.

SONG XXIX.

I.

WHat tho' they call us maſons fools?
We prove by geometry our rules
Surpaſs the arts they teach in ſchools;
They charge us falſely then.
We make it plainly to appear,
By our behaviour every-where,
That when you meet with maſons there,
You meet with gentlemen.

II.

'Tis true, we once have charged been
With diſobedience to our queen:
But after monarchs plain have ſeen
The ſecrets ſhe had ſought.
We hatch no plots againſt the ſtate,
Nor 'gainſt great men in power prate;
But all that's noble, good, and great.
Is daily by us taught.

III.

Thoſe noble ſtructures which we ſee
Rais'd by our fam'd ſociety,
Surpriſe the world: then ſhall not we
Give praiſe to maſonry?
Let thoſe who do deſpiſe the art,
Live in a cave or ſome deſart,
To herd with beaſts, from men apart,
For their ſtupidity.

IV.

But view thoſe ſavage nations, where
No maſonry did e'er appear,
What ſtrange unpoliſh'd brutes they are!
Then think on maſonry.
It makes us courteous, eaſy, free,
Gen'rous, and honourably gay.
What other art the like can ſay?
Then here's to maſonry.

SONG XXX.

I.

HEre let no dull faces of buſineſs appear;
Farewell till to morrow hard labour and care;
This night ſhall be ſacred to friendſhip and eaſe,
Each boſom be open, mirth dart from each face.

II

Conſider, dear brethren, that maſons grow old;
That reliſh abates, as the blood waxes cold:
And if to be happy, too long we delay,
Soon as we attempt, cries death, Come away!

III.

Then, fellows in maſonry, let us rejoice,
In beautiful melody join ev'ry voice.
Time ſhan't overtake us before we can ſay,
That we have been eaſy, blythe, ſocial, and gay.

IV.

Adieu, ſober thinking, detraction, and ſpleen;
You ought to be ſtrangers where maſons conveen.
Come, jeſt, love, and laughter, ye joyful throng,
You're free of the lodge, and to maſons belong.

V.

Let monarchs run mad after riches and power,
Fat gownmen be dull, and philoſophers ſour;
While the claret goes round, and the company ſings,
We're wiſer than ſages, and richer than kings.

VI.

Then fill up the goblet, and deal it about;
Each brother will ſee it thrice twenty times out.
Our pleaſures, as well as our labours, can tell,
How free-hearted maſons all mankind excel.

SONG XXXI.

Tune, *O! Polly, you might have toy'd and kiſs'd.*

I.

YE people who laugh at maſons, draw near,
Attend to my ballad without any ſneer,
And if you'll have patience, you ſhall ſoon ſee,
What a fine art is maſonry.

II.

There's none but an Atheiſt can ever deny,
But that this art came firſt from on high;
The almighty God here I'll prove for to be
The firſt great maſter of maſonry.

III.

He took up his compaſs with maſterly hand,
He ſtretch'd out his rule, and he meaſur'd the land:
He laid the foundation of earth and ſea
By his known rules of maſonry.

IV.

Our firſt father Adam, deny it who can,
A maſon was made as ſoon as a man;
And a fig-leave apron at firſt wore he,
In token of love to maſonry.

V.

The principal law our lodge does approve,
Is, that we ſtill live in brotherly love.
Thus Cain was baniſh'd by heaven's decree,
For breaking the rules of maſonry.

VI.

The temple that wiſe king Solomon rais'd,
For beauty, for order, for elegance prais'd,
To what did it owe all its elegancy?
To the juſt form'd rules of maſonry.

VII.

But ſhould I pretend, in this humble verſe,
The merits of free-maſons art to rehearſe,
Years yet to come too little would be
To ſing the praiſes of maſonry.

VIII.

Then hoping I have not detain'd you too long,
I here ſhall take leave to finiſh my ſong,
With a health to the maſter and thoſe who are free,
That live to the rules of maſonry.

SONG XXXII.

I.

COme lend me your ears, loving brethren, a while,
Quite ſober my ſenſes, tho' joking my ſtyle:
I'll ſing you ſuch wonders, unknown to all thoſe
That e'er flutter'd in verſe, or hobbled in proſe.
Derry down, down,
Down, derry down.

II.

When all in confuſion the CHAOS yet lay,
'Ere ev'ning and morning had made the firſt day,
The unform'd materials lay jumbled together,
Like ſo many Dutchmen in thick foggy weather.
Derry down, &c.

III.

When to this confuſion no end ſoon appear'd,
The ſov'reign Grand Maſter's word ſudden was heard:
Then teem'd mother Chaos with maternal throes
And ſo the grand lodge of this world aroſe.
Derry down, &c.

IV.

Then heaven and earth with jubilee rung,
And all the creation of maſonry ſung.
But lo! to adorn and complete the gay ball,
Old Adam was made the grand maſter of all.
Derry down, &c.

V.

But Satan met Eve as ſhe was a-gadding,
Which ſet her, and ſince all her daughters a-madding.
To find out the ſecrets of free maſonry,
She did eat the fruit of the forbidden tree.
Derry down, &c.

VI.

Her head being fill'd with many ſtrange fancies,
As all the young girls who deal in romances,
And being with knowledge ſufficiently cramm'd,
She ſaid to her huſband, Take, eat, and be damn'd.
Derry down, &c.

VII.

How Adam look'd on her, as one ſtruck with thunder!
He view'd her from head to foot over with wonder!
Then ſince you have done this thing, Madam, ſaid he,
For your ſake, no women free-maſons ſhall be.
Derry down, &c.

VIII.

And as ſhe bewail'd in ſorrowful dittay,
The good man beheld, and on her took pity.
Free maſons are tender; ſo he to the dame
Beſtow'd his white apron to cover her ſhame.
Derry down, &c.

IX.

Then they did ſolace themſelves in mutual joys.
Till in proceſs of time they had two chopping boys,
The prieſt of the pariſh, as goſſip deviſ'd,
By name Cain and Abel, the youths canoniz'd.
Derry down, &c.

X.

Next old father Seth he mounted the ſtage;
In manners ſevere, tho' in maſonry ſage.
He built up two pillars full ſtrong and full thick;
The one was of ſtone, and the other of brick.
Derry down, &c.

XI.

But, in a ſhort time, men became paſt all enduring:
There was nothing but ſwearing, and drinking, and whoring;
Till Jove being wroth, roſe up in his anger,
And ſwore he would ſuffer ſuch miſcreants no longer.
Derry down, &c.

XII.

He from the high windows of heaven did pour,
Forty days, forty nights, one continu'd ſhower;
Till nothing was ſeen but waters all round;
And in this great deluge moſt mortals were drown'd.

Derry down, &c.

XIII.

Sure ne'er was beheld ſo dreadful a ſight,
As to ſee the old world in this very ſad plight;
For here in the waters all animals ſwimming,
Men, monkeys, prieſts, lawyers, cats, lap-dogs, and women.

Derry down, &c.

XIV.

Here floated a debtor away from his duns,
There ſwam Father Graybeard ſtark-naked 'mong nuns;
And here a poor huſband, quite careleſs of life,
Contented in drowning to get rid of his wife.

Derry down. &c.

XV.

A king and a cobler here mingled in view,
Of rakes and young ſpendthrifts there were not a few;
A whale and a Dutchman came down with the tide;
And a rev'rend old biſhop by a young wench's ſide.

Derry down, &c.

XVI.

But Noah was wiſeſt; for Noah judg'd right:
He built up an ark ſo ſtrong and ſo tight;
For tho' heav'n and earth ſeem'd coming together,
He kept ſafe in his lodge, and ſtood buff to the weather.

Derry down, &c.

XVII.

Then, after the flood, like a brother ſo true,
Who ſtill had the good of the craft in his view,
He delved the ground, and he planted the vine;
He founded a lodge, ay, and gave his lodge wine.

Derry down, &c.

XVIII.

Let ſtateſmen toſs, tumble, and jumble the ball;
We'll ſit here in our lodge, and laugh at them all:
Let biſhops wear lawn-ſleeves, and kings have their ointment,
Free maſonry ſure was by heaven's appointment.

Derry down, &c.

XIX.

Then charge, my dear brethren, to Dumfries's name,
Our noble grand maſter for virtue ſo fam'd,
That the craft may ſtill flouriſh, and in all quarters ſpring,
While we in full chorus do joyfully ſing,

Derry down, down,
Down, derry down.

SONG XXXIII.

I.

COme, come, my brothers dear,
Now we're aſſembled here.
Exalt your voices clear
With harmony;
There's none ſhall be admitted in,
Were he a lord, a duke, or king;
He's counted but an empty thing,
Except he's free.
Let ev'ry man take glaſs in hand,
Drink bumpers to our maſter grand,
As long as he can ſit, or ſtand
With decency.

II.

By our arts we prove
Emblems of truth and love,
Types given from above
To thoſe that are free.
There's ne'er a king that fills a throne,
Will ever be aſham'd to own
Thoſe ſecrets to the world unknown,
But ſuch as we.
Let ev'ry man take glaſs in hand, &c.

III.

Now, ladies, try your arts,
To gain us men of parts,
Who beſt can charm your hearts,
Becauſe we're free.

Then take us, try us, and you'll find,
We're true and loving, juſt and kind,
And taught to pleaſe a lady's mind
By maſonry.
Let ev'ry man take glaſs in hand, &c.
God bleſs King George, long may he reign,
To curb the pride of foes that's vain,
And with his conqu'ring ſword maintain
Free maſonry.

SONG XXXIV.

I.

SOme folks have with curious impertinence ſtrove
From free maſons boſoms their ſecrets to move;
I'll tell why in vain their endeavours muſt prove,
Which nobody can deny,
Which nobody can deny.

II.

Of this happy ſecret when once we're poſſeſt,
Our tongues can't explain what is lodg'd in our breaſt;
For the bleſſing's ſo great, it can ne'er be expreſt;
Which nobody can deny, &c.

III.

Truth, charity, juſtice, our principles are:
What one does poſſeſs, the others may ſhare;
And theſe in this world are bleſſings moſt rare;
Which nobody can deny, &c.

IV.

Now, ſince we are met, the world's wonder and boaſt,
And each one enjoys what pleaſes him moſt,
I'll give the beſt and moſt glorious toaſt;
Which no body can deny, &c.

V

Here's a health to the gen'rous, the brave, and the good,
To all thoſe who think and act as they ſhou'd;
And in all this the free-maſons health's underſtood;
Which no body can deny, &c.

SONG XXXV.

I.

COme follow, follow me,
Ye jovial maſons free;
Come follow all the rules
That e'er was taught in ſchools,
By Solomon, that maſon king,
Who honour to the craft did bring.

II.

He's juſtly call'd the wiſe,
His fame doth reach the ſkies,
He ſtood upon the ſquare,
And did the temple rear:
With true level, plumb, and gage,
He prov'd the wonder of the age.

III.

The mighty maſon lords
Stood firmly to their words,
They had it in eſteem,
For which they're juſtly deem'd:
Why ſhould not their example prove
Our preſent craft to live in love?

IV.

The royal art and word,
Is kept upon record,
With upright hearts and pure,
While ſun and moon endure:
Not written, but indented on
The heart of ev'ry free-maſon.

V.

And as for Hiram's art,
We need not to impart,
The Scripture plainly ſhows
From whence his knowledge flows;
His genius was ſo much refin'd,
His peer he has not left behind.

VI.

Then let not any one
Forget the widow's ſon,
But toaſt his memory
In glaſſes charg'd full high;
And when our proper time is come,
Like brethren part, and ſo go home.

SONG XXXVI.

I.

BEgin, O ye muſes, a free-maſon's ſtrain;
Let the numbers be gentle, and eaſy, and plain;
Though ſometimes in concert ſublimely we ſing,
Whilſt each brother maſon joins hand with a king,
And princes diſdain not companions to be
With the man that is own'd for a maſon and free.

II.

Why ſeek our beſt nobles our myſt'ry to know,
And rather ſing here than ſip tea with a beau?
The ſweet notes of knowledge more pow'rfully call,
Than a fav'rite at court, or a toaſt at a ball;
For truth's ſake, a lord is of equal degree
With the man that is own'd for a maſon and free.

III.

'Twas Heav'n firſt lighted the glorious flame
Of ſcience that ſages free-maſonry name.
From Adam it flow'd to the patriarch of old;
The wiſe king preferr'd it to coffers of gold;
And Hiram of Tyre join'd with him to be
Of the number of thoſe that were maſons and free.

IV.

The Grigs, Antigallics, and others, they ſay,
Have ſet up their lodges, and mimic our way;
But frogs claim a curſe when they croak from the fen,
And monkeys a kick when they imitate men.
In vain, ſhallow mortals, ye rivals would be
To the man that is own'd for a maſon and free.

V.

The wiſdom of Greece and old Rome we explore,
Nay paſs to the learn'd of the Memphian ſhore.
What ſecrets Euphrates and Tigris have known,
And Paleſtine gather'd, are here made our own.
Well may the world wonder what ſtrange things we ſee,
With the man that is own'd for a maſon and free.

VI.

Tho' the fair from our rites are for ever debarr'd
Ah, ladies! repent not, nor cenſure too hard;
You have no rivals here, not ev'n in glaſs,
Where fribbles ſo dote on the ſhade of an aſs.
Your own deareſt pictures, our hearts, could you ſee,
Would be found in the man that's a maſon and free

VII.

The brighteſt of graces with virtue here join,
No ſuch angel-looks in the drawing-room ſhine.
Bleſs'd Concord and eagle-eye'd Truth hover round,
And, face to face, Friendſhip ſays, See the bowl crown'd:
Here's a health, let it paſs with the number of three
To the man that is own'd for a maſon and free.

SONG XXXVII.

TUNE, *The miller of Mansfield.*

HOW happy a maſon! whoſe boſom ſtill flows
With friendſhip, and ever moſt chearfully goes;
Th' effects of the myſteries lodg'd in his breaſt,
Myſt'ries rever'd, and by princes poſſeſt.

Our friend, and our bottle, we beſt can enjoy,
No rancour, or envy our quiet annoy,
Our plumb-line and compaſs, our ſquare and our tools,
Direct all our actions in virtue's fair rules.

II.

To Mars, and to Venus, we're equally true,
Our hearts can enliven, our arms can ſubdue.
Let the enemy tell, and the ladies declare,
No claſs, or profeſſion, with maſons compare.
To give a fond luſtre, we ne'er need a creſt,
Since honour, and virtue, remain in our breaſt.
We'll charm the rude world when we clap, laugh, and ſing;
If ſo happy a maſon, ſay, who'd be a king?

SONG XXXVIII.

TUNE, *Fie, let us a' to the wedding.*

I.

KIng Solomon, that wiſe projector,
In maſonry took great delight;
And Hiram, that great architector,
Whoſe actions ſhall ever ſhine bright.
From the heart of a true honeſt maſon
There's none can the ſecret remove;
Our maxims are juſtice, morality,
Friendſhip, and brotherly love.

II.

We meet like true friends on the level,
And lovingly part on the ſquare;
Alike we reſpect king and beggar,
Provided they're juſt and ſincere.
We ſcorn an ungenerous action,
None can with free-maſons compare:
We love for to live within compaſs,
By rules that are honeſt and fair.

III.

We exclude all talkative fellows
That will babble and prate paſt their wit;
They ne'er ſhall come into our ſecret,
For they're neither worthy, nor fit:
But the perſon that's well recommended,
And we find him honeſt and true,
When our lodge is well tyl'd, we'll prepare them,
And, like maſons, our work we'll purſue.

IV.

There's ſome fooliſh people reject us,
For which they are highly to blame;
They cannot ſhew any objection,
Or reaſon for doing the ſame.
The art's a divine inſpiration,
As all honeſt men will declare;
So here's to all true-hearted brothers,
That live within compaſs and ſquare.

SONG XXXIX.

I.

LET worthy brethren all combine,
For to adorn our myſtic art;
So as the craft may ever ſhine,
And clear each faithful brother's heart;
Then brethren all in chorus ſing,
Proſper the craft, and bleſs the king.

II.

Well levell'd, plumb'd, and ſquar'd aright,
The five noble orders upright ſtand,
Wiſdom, and ſtrength, with beauty's height,
The wonder of the world command.
Then brethren all, *&c.*

III.

Ye fools and cowans, all who plot,
For to obtain our myſtery;
Ye ſtrive in vain, attempt it not,
Such creatures never ſhall be free.
Then brethren all, *&c.*

IV.

The wiſe, the noble, good, and great,
Can only be accepted here;
The knave or fool, though deck'd in ſtate,
Shall ne'er approach the maſter's chair.
Then brethren all, *&c.*

V.

Now fill your glaſſes, charge them high,
Let our Grand Maſter's health go round,
And let each heart o'erflow with joy;
And love and unity abound.
Then brethren all, *&c.*

SONG XL.

I.

OF all inſtitutions to form well the mind,
And make us to every virtue inclin'd,
None can with the craft of free-maſons compare,
Or teach us ſo truly our actions to ſquare;
For it was ordain'd, by our founder's decree,
That we ſhould be loyal, be loving, and free.
Be loving, and free, &c.

II.

We, in harmony, friendſhip, and unity meet,
And every brother moſt lovingly greet;
And, when we ſee one in diſtreſs, ſtill impart
Some comfort to cheer and enliven his heart.
Thus we always live, and for ever agree,
Reſolv'd to be loyal, moſt loving, and free.
Moſt loving, and free, &c.

III.

By points of good fellowſhip we ſtill accord,
Obſerving each brother's true ſign, grip, and word,
Which from our great architect was handed down,
And ne'er will to any but maſons be known.
Then here's to our brethren, of ev'ry degree,
Who always are loyal, are loving, and free.
Are loving, and free, &c.

SONG XLI.

JUST ſtraight from his home,
See yon candidate come,
Prepar'd for the time and occaſion!
Of all that can harm,
We will him diſarm,
That he no-ways may hurt a FREE MASON.

His blind eyes cannot ſearch
Out the way of his march,
Nor yet where his ſteps he muſt place on:
When him we receive,
He cannot perceive
How he came to be made a *Free Maſon.*

Then he'll danger defy,
And on heaven rely,
For ſtrength to ſupport the occaſion;
With the bleſſing of pray'r
He baniſhes fear,
And undaunted is made a *Free Maſon.*

When he makes his demand,
By the Maſter's command,
To know if he's fit for the ſtation;
Around he is brought,
E'er he get what he ſought,
From a Free and an *Accepted Maſon.*

When girded with care,
By the help of the ſquare,
The emblem of truth and of reaſon;

In form he is plac'd,
While to him are rehears'd
The myſteries of a *Free Maſon.*

Then full in his ſight,
Doth ſhine the grand light,
To illuminate the works which we trace on;
And now as his due,
He's cloth'd in full view
With the badge of an *Accepted Maſon.*

Now, hark! we enlarge
On the duties and charge,
Where his conduct and walk he muſt place on;
Then a bumper we'll fill,
And ſhow our good will
To a free and an *Accepted Maſon.*

SONG XLII.

HAIL, ſacred art! by heaven deſign'd
To cultivate and cheer the mind;
Thy ſecrets are to all unknown,
But maſons juſt and true alone.
But maſons juſt and true alone.

Then let us all their praiſes ſing,
Fellows to peaſant, prince, or king.
Fellows to peaſant, prince, or king.

II.

From weſt to eaſt, we take our way,
To meet the bright, approaching day,

That we to work may go in time,
And up the ſacred ladder climb.
And up, *&c.*
Then let us all, &c.

III.

Bright rays of glory did inſpire
Our Maſter great, who came from Tyre,
Still ſacred hiſt'ry keeps his name,
Who did the glorious temple frame.
Who did, *&c.*
Then let us all, &c.

IV.

The noble art, divinely rear'd,
Uprightly built upon the ſquare,
Encompaſs'd by the pow'rs divine
Shall ſtand until the end of time.
Shall ſtand, *&c.*
Then let us all, &c.

V.

No human eye thy beauties ſee,
But maſons truly juſt, and free,
Inſpired by each heav'nly ſpark,
Whilſt cowans labour in the dark,
Whilſt cowans, *&c.*
Then let us all, &c.

SONG XLIII.

TUNE, *On, on, my dear brethren.*

I.

THE curious vulgar, could never deviſe,
What ſocial free-maſons ſo highly do prize:
No human conjecture, no ſtudy in ſchools,
Such fruitleſs attempts are the actions of fools.

II.

Sublime are our maxims, our plan from above,
Old as the creation, cemented with love;
To promote all the virtues adorning man's life,
Subduing our paſſions, preventing all ſtrife.

III.

Purſue, my dear brethren, embrace with great care
A ſyſtem adapted our actions to ſquare,
Whoſe origin clearly appeareth divine,
Obſerve how its precepts to virtue incline.

IV.

The ſecrets of nature king Solomon knew,
The names of all trees in the foreſt that grew.
Architecture his ſtudy, free-maſons ſole guide,
Thus finiſh'd his temple, antiquity's pride.

V.

True ancient free-maſons our arts did conceal,
Their hearts were ſincere, and not prone to reveal.
Here's the widow's ſon's mem'ry, that mighty great Sage,
Who ſkilfully handled plumb, level, and gage.

VI.

Toaſt next our grand maſter, of noble repute,
No brother preſuming his laws to diſpute;
No diſcord, no faction, our lodge ſhall divide,
Here truth, love, and friendſhip, muſt always abide

VII.

Ceaſe, ceaſe, ye vain rebels, your country's diſgrace,
To ravage, like Vandals, our arts to deface:
Learn, learn to grow loyal, our king to defend,
And live like free-maſons, your lives to amend.

SONG XLIV.

I.

WE brethren, Free-Maſons, let's mark the great name,
Moſt ancient and loyal recorded by fame;
In unity meet, let us merrily ſing,
The life of a maſon's like that of a king.

II.

No diſcord, no envy, among us ſhall be,
No confuſion of tongues, but let us all agree;
Not like building of Babel, confound one another,
But fill up your glaſſes, and drink to each brother.

III.

A tower they wanted to lead them to bliſs;
I hope there's no brother but knows what it is.
Three principal ſteps in our ladder there be,
A myſt'ry to all, but thoſe that are free.

IV.

Let the ſtrength of our reaſon keep the ſquare of our heart,
And virtue adorn ev'ry man in his part,
The name of a cowan we'll not ridicule,
But pity his folly, and count him a fool.

V.

Let's lead a good life, whilſt power we have,
And when that our bodies are laid in the grave,
We hope with good conſcience to heaven to climb,
To give Peter the paſs-word, the token, and ſign.

VI.

Saint Peter, he opens, and ſo we paſs in,
To a place that's prepar'd for all thoſe free from ſin,
To that heavenly lodge which is tyl'd moſt ſecure,
A place that's prepar'd for all thoſe that are pure.

SONG XLV.

I.

WITH plumb, level, and ſquare, to work let's prepare,
And join in a ſweet harmony;
Let's fill up each glaſs, and around let it paſs
To all honeſt men that are free.
To all honeſt men that are free.

CHORUS.

Then a fig for all thoſe who are free-maſons foes,
Our ſecrets we'll never impart;
But in unity we ſhall always agree,
And chorus it, proſper our art.
And chorus it, &c.

II.

When we're properly cloth'd the maſter diſcloſes
The ſecrets that's lodg'd in his breaſt;
Thus we ſtand by the cauſe that deſerves great applauſe,
In which we are happy and bleſt,
In which, &c.
Then a fig for all thoſe, &c.

III.

The Bible's our guide, and by that we'll abide,
Which ſhews that our actions are pure;
The compaſs and ſquare, are emblems moſt rare
Of juſtice, our cauſe to inſure.
Of juſtice, &c.
Then a fig for all thoſe, &c.

IV.

The cowan may ſtrive, nay, plot and contrive
To find out our great myſtery;
The inquiſitive wife may in vain ſpend her life,
For ſtill we'll be honeſt and free.
For ſtill, &c.
Then a fig for all thoſe, &c.

V.

True brotherly love we always approve,
Which makes us all mortals excel;
If a knave ſhould, by chance, to this grandeur advance,
That villain we'll ſtraightway expell.
That, villain, &c.
Then a fig for all thoſe, &c.

VI.

So our lodge that's ſo pure, to the end ſhall endure,
In virtue and true ſecrecy;
Then let's toaſt a good health, with honour and wealth,
To attend the bleſt hands made us free.
To attend the kind hands made us free,
Then a fig for all thoſe, &c.

SONG XLVI.

Magna eſt veritas, & prævalebit.

I.

TO the ſcience that virtue and art do maintain,
Let the muſe pay her tribute in ſoft gliding ſtrain,
Thoſe myſtic perfections ſo fond to diſplay,
As far as allow'd to poetical lay,
Each profeſſion and claſs of mankind muſt agree,
That maſons alone are the men who are free, &c.

II.

Their origin they, with great honour can trace,
From the ſons of religion and ſingular grace;
Great Hiram and Solomon, virtue to prove,
Made this the grand ſecret of friendſhip and love.
Each profeſſion and claſs of mankind muſt agree,
That maſons, of all men, are certainly free, &c.

III.

The ſmart and the beau, the coquet and the prude,
The dull and the comic, the heavy and rude,
In vain may enquire, then fret and deſpite
An art that's ſtill ſecret 'gainſt all they deviſe:
Each profeſſion and claſs of mankind muſt agree,
That maſons, tho' ſecret, are loyal and free, &c.

IV.

Commit it to thouſands of different mind,
And this golden precept you'll certainly find,
Nor intereſt nor terror can make them reveal,
Without juſt admittance what they ſhould conceal,

Each profeſſion and claſs of mankind muſt agree,
That maſons alone are both ſecret and free, &c.

V.

Fair virtue and friendſhip, religion, and love,
The motives of this noble ſcience ſtill prove;
'Tis the key and the lock of Chriſtianity's rules,
And not to be truſted to knaves or to fools.
Each profeſſion and claſs of mankind muſt agree,
That accepted maſons are ſteady and free, &c.

VI.

Th' Iſraelites diſtinguiſh'd their friends from their foes
By ſigns and characters; then ſay, why ſhould thoſe
Of vice and unbelief be permitted to pry
Into ſecrets that maſons alone ſhould deſcry.
Each profeſſion and claſs of mankind muſt agree,
That maſons, of all men, are ſecret and free, &c.

VII.

The dunce, he imagines that ſcience and art
Depends on ſome compact or magical part;
Thus men are ſo ſtupid, to think that the cauſe
Of our conſtitution's againſt divine laws.
Each profeſſion and claſs of mankind muſt agree,
That maſons are jovial, religious, and free, &c.

VIII.

Puſh about the briſk bowl, let it circling paſs,
Let each choſen brother lay hold on his glaſs,
And drink to the heart that will always conceal,
And the tongue that our ſecrets will never reveal.
Each profeſſion and claſs of mankind muſt agree,
That the ſons of old Hiram are certainly free, &c.

SONG XLVII.

TUNE, *Rule Britannia*, &c.

I.

WHEN earth's foundation firſt was laid,
By the Almighty artiſt's hand,
'Twas then our perfect, our perfect laws were made,
Eſtabliſh'd by his ſtrict command.
Hail! myſterious, hail! glorious maſonry,
That makes us ever great and free.

II.

As man throughout for ſhelter ſought,
In vain from place to place did roam,
Until from heaven, from heaven he was taught
To plan, to build, and fix his home.
Hail! myſterious, &c.

III.

Hence illuſtrious roſe our art,
And now in beauteous piles appear,
Which ſhall to endleſs, to endleſs time impart,
How worthy and how great we are.
Hail! myſterious, &c.

IV.

Nor we, leſs fam'd for ev'ry tye
By which the human thought is bound,
Love, truth, and friendſhip, and friendſhip ſocially,
Doth join our hearts and hands around.
Hail! myſterious, &c.

V.

Our actions ſtill by virtue bleſt,
And to our precepts ever true,
The world admiring, admiring ſhall requeſt,
To learn, and our bright paths purſue.
Hail! myſterious, hail! glorious maſonry,
That makes us great, and good, and free.

SONG XLVIII.

In Praiſe of FREE-MASONS.

By a YOUNG LADY.

TUNE, *The Maſon's March.*

I.

OF your hearts to take care, now ladies prepare;
Be ſilent; I'll tell you the reaſon:
Sly Cupid, they ſay, as the ſureſt way
To conquer the fair, is made maſon.

II.

The muſic you hear will raviſh your ear;
Your eye will be pleas'd paſt expreſſion:
But think of the ſmart that follows the dart,
When thrown by the hand of a maſon.

III.

The nymph may pretend her heart to defend;
But let her from me take a leſſon;
She's ſurely undone, tho' her heart was of ſtone,
It will melt at one glance from a maſon.

IV.

By the apron and glove, Cupid reigns god of
love;
To deny his empire now is treaſon.
Then I humbly agree ſoon married to be,
Then anſwer each call of my maſon.

V.

Heaven proſper the youth, for honour and truth,
And ſecrecy fam'd by all nations:
I'll ne'er be aſham'd, nor fear to be blam'd,
While I write in the praiſe of free-maſons.

SONG XLIX.

I.

WHEN maſonry by heaven's deſign
Did enter firſt into great Hiram's brain,
A quire of angels did rejoice,
And this chorus ſung with united voice.
Hail! thou happy, happy ſons that be
Brothers of Free-maſonry.

II.

Great Hiram he did then repair,
And went to work with rule and ſquare;
With his level and plumb he form'd a plan,
And did the glorious temple frame.
Then hail! thou happy, &c.

III.

When Solomon beheld the ſame
He then ſet forth great Hiram's fame.

Oh! excellent Maſon! he did ſay,
Above all others you bear the ſway,
Then hail! thou happy, &c.

IV.

Now to great Hiram's memory
Let's fill a glaſs, moſt pleaſantly,
Including St John who light did bring,
Not forgetting great GEORGE our King.
Then hail! thou happy, &c.

V.

Then next to our Grand Maſter paſs,
My brethren dear, a flowing glaſs,
Including ourſelves to paſs it round,
And with a clap make the lodge reſound.
Then hail! thou happy, &c.

SONG L.

I.

COME boys, let us more liquor get,
Since jovially we all are met,
Since jovially we all are met,
Here none will diſagree;
Let's drink and ſing, and all combine
In ſongs to praiſe that art divine,
In ſongs to praiſe that art divine,
That's call'd Free-Maſonry.

II.

True knowledge ſeated in the head,
Doth teach us maſons how to tread,
Doth teach, &c.

The paths we ought to go;
By which we ever friends create,
And drown all cares, ſtrife, and debate,
And drown, *&c.*
Count none but fools our foe.

III.

Here ſorrow knows not how to weep,
And watchful grief is lull'd to ſleep,
And watchful, *&c.*
In our lodge we know no care;
Join hand in hand before we part,
Each brother takes his glaſs with heart,
Each brother, *&c.*
And toaſt ſome charming fair.

IV.

Hear me, ye gods, and whilſt I live,
Good fellows and good liquor give,
Good fellows, *&c.*
Then always happy me;
Sometimes a gentle She I crave,
And when I'm ſummon'd to my grave,
And when, *&c.*
Adieu Free-Maſonry.

SONG LI.

TUNE, *The firſt of Auguſt.*

I.

WITH cordial hearts let's drink a health
To ev'ry faithful brother,
Whoſe candid hearts, whilſt breath endures,
Are faithful to each other.

Whoſe precious jewels are ſo rare,
Likewiſe their hearts ſo framed are,
And levell'd with the trueſt ſquare
That nature can diſcover.

II.

The greateſt monarch in the land,
Or in any other nation,
Would take a brother by the hand,
And greet him in his ſtation.
Neither king or prince, though e'er ſo great,
Or any emperor of ſtate,
But with great candour would relate
To ev'ry faithful brother.

III.

The world ſhall ſtill remain in pain,
And at our ſecrets wonder,
No cowan ſhall it e'er obtain,
Though all their lives they ponder.
Still aiming at the chiefeſt light,
In which Free-Maſons take delight,
They never can obtain that light,
Though all their lives they ponder.

IV.

King Solomon the great and wiſe,
He was a faithful brother:
Free-maſonry he ne'er deſpis'd,
No ſecrets he diſcover'd;
But he was always frank and free,
Profeſſing ſuch ſincerity,

To all of that fraternity,
He lov'd them 'bove all others.

V.

Come let us build on firm ground,
Still aiding of each other,
And lay a foundation that's moſt ſound,
That no arts-man can diſcover;
Nor ever ſhall revealed be,
But to bright ſtars in maſonry;
Here is to them where-e'er they be,
I am their faithful brother.

VI.

Come let us join our hearts and hands
In this moſt glorious manner,
And to each other firmly ſtand,
Under King George's banner;
That God may bleſs him, ſtill I pray,
And over his enemies bear the ſway,
And for ever win the day,
And crown his reign with honour.

SONG LII.

I.

YOU Cowans together, both ancient and young,
Draw near a while to my merry ſong,
You all will be maſons before it be long.
Up and down, derry, derry, up and down, &c.

II.

You are made for a trifle, the price is but ſmall:
Great Kings, Dukes, and Lords, you brothers will call.
Get aprons, get gloves, get drink, and that's all.
Up, and down, &c
Get aprons, get gloves, get ſecrets, that's all.
Up, and down, &c.

III.

You ſay, to your knowledge, you'll never diſcloſe
To the beſt of your friends, or the worſt of your foes,
That ſecret which no blind Cowan e'er knows.
Up, and down, &c.
That ſecret which none but a Free-Maſon knows.
Up, and down, &c.

IV.

Likewiſe, to your knowledge, you never will tell,
Leſt you are tormented by the flames of hell.
That fate to a Free-Maſon never befel.
Up, and down, &c.

SONG LIII.

I.

WHoever wants wiſdom, muſt, with ſome delight,
Read, ponder, and pore, noon, morning, and night;
Muſt turn over volumes of gigantic ſize,
Enlighten his mind, tho' he puts out his eyes.
Derry down, down, down, derry down.

II.

If a general would know how to muſter his men,
By thouſands, by hundreds, by fifties, by ten;
Or level his ſiege on high caſtle or town,
He muſt borrow his precepts from men of renown. *Derry down*, &c.

III.

Would a wry-fac'd phyſician, or parſon excel,
In preaching, or giving a ſanctify'd ſpell;
He firſt muſt read Gallen and Tillotſon thro',
E'er he gets credentials, or buſineſs to do.
Derry down, &c.

IV.

But theſe are all follies, Free-Maſons can prove;
In the lodge they find knowledge, fair virtue, and love;
Without deaf'ning their ears, without blinding their eyes,
They find the compendious way to be wiſe.
Derry down, &c.

SONG LIV.

I.

COME all ye elves that be
Come, follow, follow me;
All you that guards have been
Without, and ſerv'd within;
Sing, let joy thro' us reſound,
For all this lodge is ſacred ground.

II.

Guides too, that fairies are,
Come, five by five, prepare,

Come buy freſh oil with ſpeed,
Your dying lamps to feed;
All trimm'd in new and glittering light,
For welcome garments muſt be white.

III.

Come Seraphs too that be
Bright rulers, three by three,
Attend on me, your queen,
Two hand-maids led between;
Whilſt all around this health I name,
Shall make the hollow ſounds proclaim.

IV.

Whilſt Silvans and Silvan loves,
O'er mountains and in groves,
With brighter gems, and ſprightly dames,
Of fountains and of flames;
With joyful noiſe of hands and feet,
Shall echo and the noiſe repeat.

V.

Whilſt we who ſing and love,
And live in ſprings above;
Deſcend, deſcend, do we,
With maſons to be free;
Where ſprings of wine revive each face,
And ſtreams of milk flow round the place.

VI.

Whilſt Cherubs guard the door,
With flaming ſword before,
We thro' the key-hole creep,
And there we deeply peep,

O'er all their jewels ſkip and leap,
And trip it, trip it, ſtep by ſtep.

VII.

Or as upon the green,
We fairies turn unſeen,
So here we make a ring,
Whilſt merry maſons ſing;
Around their Cowans we whirl apace,
And not one ſingle hair miſplace.

VIII.

And down from thence we jump,
All with a ſilent thump;
None hear our feet rebound,
Round, round, the table round;
Nor ſees us, whilſt we nimbly paſs
Thrice round the rim of ev'ry glaſs.

IX.

But if any crumbs withal
Down from their table fall,
With greedy mirth we eat,
No honey is ſo ſweet!
And when they drop it from their thumb,
We catch it ſupernaculum.

X.

Now as for Maſonry,
Altho' we are not free;
In lodges we have been,
And all their ſigns have ſeen;
Yet ſuch love to the craft we bear,
Their ſecrets we will ne'er declare.

SONG LV.

The original of the TRUE BLUES.

I.

ONE evening at ambroſial treat,
In her ætherial tour,
Minerva, the nine muſes met,
In Ida's roſeated bower,
Apollo and gay Bacchus join,
For hand in hand walk'd wit and wine.
With my fal de rol.

II.

Pallas the ſwimming dance began,
Her hair a fillet bound,
Blue, like her eyes, the bandage ſhone,
Her ſapient temples crown'd;
Which looſen'd by the dance, dropp'd down,
And Bacchus ſeiz'd the azure zone. *With*, &c.

III.

The ribband to his breaſt he plac'd,
By Styx then ſwore the youth,
What the throne of wiſdom grac'd,
Should grace the ſeat of truth;
Then ope at once his robe he threw,
And on his boſom beam'd TRUE BLUE,
With, &c

IV.

If mortals can give garters fame,
And honours form on earth,
Sure deities may do the ſame,
And give one order birth;

This ribband lov'd celeſtials view,
And ſtamp your ſanction on TRUE BLUE.
With, &c.

V.

Urania prais'd the roſy god,
Her tuneful ſiſters join,
Minerva gave the aſſenting nod,
Phœbus enroll'd the ſign;
Along the ſkies loud peans flew,
Olympus join'd, and hail'd TRUE BLUE.
With, &c.

VI.

This ribband Iris bore to earth,
The gods enjoin'd the fair,
Where firſt ſhe met true ſons of worth,
To leave the ribband there:
From clime to clime ſhe ſearching flew,
And in Hibernia left TRUE BLUE. *With*, &c.

The ANTHEM.

I.

GRant us, kind heav'n, what we requeſt;
In Maſonry let us be bleſt:
Direct us to that happy place
Where friendſhip ſmiles on ev'ry face;
Where freedom and ſweet innocence
Enlarge the mind, and chear the ſenſe.
Enlarge the mind, &c.

II.

Where ſcepter'd reaſon from her throne
Surveys the lodge, and makes us one;
And harmony's delightful ſway
For ever ſheds ambroſial day;
Where we bleſs'd Eden's pleaſure taſte,
Whilſt balmy joys are our repaſt.

Whilſt balmy joys, &c.

III.

No prying eye can view us here,
Or fool or knave diſturb our chear:
Our well-form'd laws ſet mankind free,
And give relief to miſery,
The poor, oppreſs'd with woe and grief,
Gain from our bounteous hands relief.

Gain from our bounteous, &c.

IV.

Our lodge the ſocial virtues grace,
And wiſdom's rules we fondly trace;
Whole nature, open to our view,
Points out the paths we ſhould purſue.
Let us ſubſiſt in laſting peace,
And may our happineſs increaſe,

And may our happineſs, &c.

A PROLOGUE.

WHEN Heaven's eternal Architect began
To frame that noble ſuperſtructure Man,
His plan he laid with wiſdom all divine,
And power Almighty fill'd the great deſign;
An outward form he gave, throughout compleat,
Where ſtrength and ſoftneſs, pow'r and beauty meet;
Where native majeſty maintain'd her throne,
The fair, tho' faint reſemblance of his own:
A front erect the Godhead to adore,
To view his work, and tremble at his pow'r:
And in this frame a godlike ſoul he plac'd,
With reaſon, knowledge, and diſcernment grac'd.
Alike his goodneſs did to ALL diſpenſe
A due proportion of directing ſenſe.
One only gift there ſtill remain'd behind,
But for the *few*, the choſen *few* deſign'd;
'Twas Sacred Maſonry—that crown'd the whole,
And to a nobler height exalts th' human ſoul.
Of this Great Art the ſecrets to obtain,
Mankind for ages paſt have ſtrove in vain:
In vain ſhall ſtrive—till lawfully acquir'd,
The noble truths we teach, their breaſts have fir'd——
Yet to th' *unlearn'd* thus far let it be known,
Our darling ſecret's HONESTY alone:
Howe're thro' depths or myſteries explor'd
Still VIRTUE is our Grand, our *Maſter-Word*:
In that great ſecret centres all our art,
For each GOOD *man*'s a MASON at his heart.

PROLOGUE.

IF to delight, to humanize the mind,
The ſavage world in ſocial tyes to bind;
To make the moral virtues all appear
Improv'd and uſeful, ſoften'd from ſevere.
If theſe demand the tribute of our praiſe,
The teachers honour or the poets lays;
How do we view 'em all compriz'd in thee,
Thrice honour'd and myſterious Maſonry.
By thee erected, ſpacious domes ariſe,
And ſpires aſcending glitter in the ſkies;
The wondrous whole, by heavenly art is crown'd,
And order in diverſity is found.
Thro' ſuch a length of ages ſtill how fair,
How bright, how blooming do thy looks appear?
And ſtill ſhall bloom—Time as it glides away
Fears for its own, before thine ſhall decay.
The uſe of accents from thy aid is thrown,
Thou form'ſt a ſilent language of thy own,
Diſdain'ſt that records ſhou'd contain thy art,
And only liv'ſt within the faithful heart.
Behold where kings, and a long ſhining train,
Of garter'd heroes wait upon thy reign,
And boaſt no honour but a Maſon's name.
Still in the dark let the unknowing ſtray,
No matter what they judge or what they ſay;
Still may thy myſtic ſecrets be conceal'd,
And only to a Brother be reveal'd.

PROLOGUE.

OF all the orders founded by the great,
The wiſe, and good, of old modern date,
None like the craft of Maſonry can claim
The glorious ſummit of immortal fame.
Upon her principles creation ſtands,
Form'd by the firſt Almighty Maſon's hands,
Who by the rules of geometry diſplay'd
His power and wiſdom thro' the worlds he made.
The ſoul of man with knowledge he impreſs'd,
And taught him maſonry to make him bleſs'd;
But ſoon found man forſook the pointed road,
And loſt his knowledge when he left his God.
The devil and women gain'd the wretches heart,
And he forgot the Maſons glorious art.
Long time he wander'd, ſore with woe oppreſt,
And dire remorſe ſtung home his conſcious breaſt.
At length he pray'd; and heav'n receiv'd his pray'r,
Pleas'd to behold with pity, and to ſpare;
And taught a way the ſcience to regain,
Thro' arduous ſtudy and laborious pain.
But 'twas forbid the ſecret to declare,
That all might equally the labour ſhare:
And hence it comes the beſt alone can claim
The nobleſt character, a Maſon's name;
And that the Art, from other eyes conceal'd,
Remains a ſecret as if ne'er reveal'd.
Let cowans therefore, and the upſtart fry
Of gormagons, our well-earn'd praiſe deny,

Our ſecrets let them as they will deride;
For thus the fabled fox the grapes decry'd;
While we, ſuperior to their malice, ſhine,
And know our myſt'ries to be all divine.

An EPILOGUE.

WELL——here I'm come to let you know my thoughts,
Nay—ben't alarm'd—I'll not attack your faults;
Alike be ſafe, the cuckold, and the wit,
The cuckold-maker, and the ſolemn cit;
I'm in good humour, and I'm come to prattle,
Han't I a head well turn'd, d'ye think to rattle?
But to clear up the point, and to be free,
What think you is my ſubject?——MASONRY:
Tho' I'm afraid, as Lawyer s caſes clear,
My learn'd debate will leave you as you were;
But I'm a woman——and when I ſay that
You know will talk——altho' we know not what.
What think you ladies, 'ant it very hard,
That we ſhould from this ſecret be debar'd?
How comes it, that the ſofter hours of love,
To wheedle out this ſecret fruitleſs prove?
For we can wheedle when we hope to move;
What can it mean? why all this mighty pother.
Theſe myſtic ſigns, and ſolemn calling Brother?
That we are qualify'd in ſigns are known,
We can keep ſecrets too—but they're our own.
When my good-man went firſt to be a MASON,
Tho' I reſolv'd to put the ſmoother face on,

Yet, to ſpeak truly, I began to fear
He muſt ſome dreadful operation bear;
But he return'd to ſatisfy each doubt,
And brought home ev'ry thing he carry'd out:
Nay, came improv'd, for on his face appear'd
A pleaſing ſmile, that ev'ry ſcruple clear'd,
Such added complaiſance—ſo much good nature,
So much, ſo ſtrangely alter'd for the better;
That to increaſe our mutual dear delight,
Wou'd he were made a MASON every night.

EPILOGUE.

WITH what malicious joy, e're I knew better,
Have I been wont the Maſons to beſpatter?
How greedily have I believ'd each lie
Contriv'd againſt that fam'd ſociety?
With many more complain'd—'twas very hard
Women ſhould from their ſecrets be debarr'd,
When kings and ſtateſmen to our ſex reveal
Important buſineſs, which they ſhould conceal;
That beauteous ladies by their ſparks ador'd
Never could wheedle out the maſons word;
And oft their favours have beſtow'd in vain,
Nor could one ſecret for another gain.
I thought, unable to explain the matter,
Each maſon, ſure, muſt be a woman-hater.
With ſudden fear and diſmal horror ſtruck,
I heard my ſpouſe was to ſubſcribe the book.

By all our loves, I begg'd he would forbear;
Upon my knees I wept, and tore my hair.
But when I found him fix'd, how I behav'd!
I thought him loſt, and like a fury rav'd;
Believ'd he would for ever be undone
By ſome ſtrange operation undergone.
When he came back, I found a change, 'tis true,
But ſuch a change as did his youth renew.
With roſy cheeks and ſmiling grace he came,
And ſparkling eyes, that ſpoke a bridegroom's flame.

Ye married ladies, 'tis a happy life,
Believe me, that of a Free-Maſon's wife.
Tho' they conceal the ſecrets of their friends,
In love and truth they make us full amends.

An exact LIST of regular ENGLISH LODGES, according to their Seniority and Conſtitution.

1. KING'S Arms St Paul's Church-yard, 1ſt Tueſday in every month.
2. The Horn, Weſtminſter, 2d Thurſday.
3. Shakeſpear's Head, Marlborough-Street, 1ſt Tueſday, conſt. Jan. 17. 1722.
4. Bell, Nicholas Lane, 2d Wedneſday, conſt. July 11. 1721.
5. Mr Braund, New Bond-ſtreet, 2d and 4th Thurſday, Jan. 17. 1722.
6. Rummer in Queen-ſtreet, Cheapſide, 2d and 4th Tueſday, Jan. 28. 1772.
7 Daniel's Coffee-houſe, Temple-Bar, 1ſt Monday, April 25. 1772.
8. One Tun in Noble Street, 1ſt and 3d Wedneſday, May 1722.
9. King's Arms, in New Bond-ſtreet, laſt Thurſday, Nov. 25. 1722-3.
10. Queen's-head, Knave's acres, 1ſt and 3d Wedneſday, Feb. 27. 1722-3.
11. Caſtle in Drury-lane.
12. Two Poſts, Maiden Lane, Covent-Garden, 1ſt and 3d Thurſday, March 28. 1723.
13. Queen's Head, Great Queen's Street, 1ſt and 3d Monday, March 30.
14. Bull head in Southwark, 2d Monday, April 1.
15. Croſs Keys, the Corner of St Martin's-Lane, 3d Wedneſday, April 3.
16 Sun in Holburn, 1ſt and 3d Friday, May 5.
17. Mourning Buſh at Alderſgate, 2d and 4th Friday, 1723.
18. French Lodge, the Swan in Long-Acre, 1ſt and 3d Monday, June 12.

19. Baptiſt Head and Anchor, in Chancery-Lane, 2d and laſt Thurſday, Auguſt 4

20. Swan, on Fiſh-Street-Hill, 1ſt Friday, Sept. 11.

21. Half-Moon, in Cheapſide, 1ſt and 3d Tueſday, Sept 18.

22. Swan and Olive-Tree, White-Croſs Street 1ſt Friday.

23. White Horſe, Wheeler-Street, Spittle-fields, 2d Monday, Dec. 24

24. Foreſt's Coffee-houſe, at Charing Croſs, 2d and laſt Monday, March 27. 1724.

25. Three Tons in the city of Norwich, 1ſt Thurſday.

26. Whale in the city of Chicheſter, 3d Friday of the month, July 17

27. Black ſpread Eagle, Caſtle Lane in Cheſter, 1ſt Thurſday.

28. Crown and Mitre, Northgate-Street, in Cheſter, 1ſt Tueſday.

29. Bunch of Grapes, Caermarthen, South-Wales.

30 Two Poſts, Portſmouth in Hampſhire, 1ſt and 3d Thurſday, 4 o'clock.

31. Red Lion, Congleton, Cheſhire,

32. Saſh and Cocoa Tree in Moorfields, 1ſt and 3d Thurſday, July.

33. Goat Eagle Court in the Strand, 1ſt and 3d Monday

34. Swan and Rummer in Finch-Lane, 2d and 4th Wedneſday Maſters Lodge, every Sunday, Feb 1725.

35. Paul's Head, Ludgate Street, 4th Monday of the month of April.

36. Angel and Crown in White-Chapel, 1ſt Wedneſday in ſummer, 1ſt and 3d in winter.

37. King's Arms in the Strand, 1ſt Monday, May 25.

38. Swan in Long-Acre, 2d and laſt Wedneſday, September.

39. Mount's Coffee-houſe, in Groſvenor-Street, near Hanover-Square, 1ſt Thurſday in the month, Jan. 12 1727.

40. White Lion in Alderſgate-Street, 1ſt and 3d Friday, Aug 19.

41 King's Head at Salford near Mancheſter, 1ſt Monday in the month.

42. Low's Coffee-houſe, Panton-Street, 2d and 4th Friday, Jan 31. 1727-8.

43. Three Flower de Luces in St Bernard-Street, Madrid, 1ſt Sunday.

44. Gibraltar at Gibraltar, 1ſt Tueſday of the month, April 22.

45. Woolpack in Warwick, 1ſt and 3d Friday in the month, April 22.

46 Hoop and Griffin in Leadenhall-Street, 2d and 4th Monday.

47 Roſe and Crown in Greek-Street, Soho, 1ſt and 3d Friday.

48. Fountain in Fleet-Street, 1ſt and 3d Friday.

49. Anchor and Crown in Short's Gardens, 1ſt and 3d Thurſday.

50. Red-Lion and Ball in Red-Lion-Street, Holborn, 2d and 4th Wedneſday, April 15.

51 Three Tons in Scarborough, 1ſt Wedneſday, Aug 27. 1729.

52 Three Tons at Billingſgate, 2d and 4th Thurſday, Jan 22.

53. Fountain, Snow-Hill, 1ſt and 3d Thurſday, Jan. 24. 1730.

54. George at Northampton, 1ſt Saturday, Jan. 16. 1730.

55. Bacchus and Ton, Gravil Street, Hatton-Garden, 1ſt and 3d Friday.

56. St Rook's Hill near Chicheſter in Suſſex,

once a year, viz. Tueſday in Eaſter-Week, conſt. in the reign of Julius Cæſar.

57. Red Lion in the city of Canterbury, 1ſt and 3d Tueſday, April 3 1730.

58. Vine in Long-Acre, 2d and 4th Wedneſday; Maſters Lodge, 1ſt and 3d Sunday April 28.

59. Bacchus and Ton in Bloomſbury Market, 2d and 4th Monday, May 22.

60. Lion and Lynn Regis in Northfolk, 1ſt Friday Oct. 9. 1729.

61. Roſe in Cheapſide, 1ſt and 3d Monday, Jan. 26. 1730.

62. Eaſt-India Arms at Bengal in the Eaſt-Indies.

63 Saracen's Head in Lincoln, 1ſt Tueſday, Sep. 7.

64. Rainbow Coffee-Houſe, York Buildings, 2d and 4th Thurſday, July 17.

65. Queen's Head Old-Bailey, 1ſt and 3d Thurſday; Maſters Lodge, 1ſt and 3d Sunday.

66. Black-Lion in Jockey-Fields, 1ſt and 3d Monday Jan 11 1731

67. Fountain, Bury St Edmond's 2d and 4th Tueſday.

68. Two Angels and Crown, Little St Martain's Lane, 2d and 4th Friday

69 Angel, Macclesfield, Cheſhire.

70. Fleece, Bury St Edmond's, 1ſt and 3d Thurſday Nov. 1.

71. Three Tons, Newgate-Street, 2d and laſt Monday, Oct. 21ſt

72. Three Tons, Smithfield, 2d and 4th Wedneſday, Dec. 17.

73. Old Antwerp, behind the Royal Exchange, 1ſt Tueſday.

74. Fountain, Borough of Southwark, 1ſt and 3d Tueſday, Jan. 14. 1732.

75. King's Arms, St Margaret's Hill, Southwark, 3d Monday, Feb. 2.

76. New King's Arms at Leigh in Lancaſhire, Feb. 22. 1731.

77 Bell and Black-Bird, Woolverhampton in Staffordſhire, 1ſt Monday, March 28. 1732

78 Horſe Shoe and Rummer in Drury-Lane, 2d and 4th Tueſday, April 11.

79. A l'hotel de Buſſy, Rue de Buſſy, a Paris, 1ſt Monday, April 3.

80. Sun in Fleet-Street, 2d and laſt Tueſday, April 12.

81. Star in Coleman-Street, 2d and 4th Tueſday, May 25.

82. King and Queen's heads in Roſemary-Lane, 2d and 4th Monday, June 21.

83. Oxford Arms, Ludgate-Street, 2d and 3d Thurſday, June 29.

84. King's Arms, Dorſet-Street, Spittlefields, 2d and 4th Thurſday, July 12

85. White Horſe in Ipſwich, 2d and 4th Thurſday.

86. New Inn Exeter.

87. King's Arms in Piccadilly, 2d and laſt Thurſday, Auguſt 17.

88. Leg in Fleet-Street, 1ſt and 3d Friday.

89. Crown, Upper Moorfields, 2d Tueſday Auguſt 29

90. Royal Vineyard, St James's Park, every Saturday, 2 o'clock, Sept. 5.

91. Standard in Leiceſterfields, 1ſt and 3d Tueſday, Sept. 8.

92. Virgin's Inn, Darby, Sept. 14

93. A private room in Bolton Lee Moors in Lancaſhire, next Wedneſday to every full moon, Nov. 9.

94. Cloathworkers Arms, Upper-Moorfields, 1ſt and 3d Tueſday, Nov. 15.

95. Turk's Head, Greek-Street, Soho, 2d Thurſday in ſummer, and 2d and 4th in winter, Dec. 12.

96. Seven Stars, Bury St Edmond's, 2d and 4th Thurſday, Dec. 15.

97. Old-Mitre in Saliſbury, 1ſt and 3d Wedneſday Dec. 27.

98. Ship Coffee-houſe near the Hermitage Bridge, 1ſt and 3d Thurſday, Feb. 2. 1732-3.

99. Theatre Tavern in Goodman's-Fields, 2d and 4th Monday, Feb. 17.

100. King's Arms, Tower-Street near the Seven Dials, 1ſt and 3d Tueſday, March 3.

101. Bear, city of Bath, 1ſt and 3d Friday, March 18. 1733.

102. Globe in Bridges-Street in Covent-Garden, 2d and 4th Thurſday, March 23.

103. Shakeſpear's Head in Covent Garden, Stewards Lodge, the 3d Wedneſday in January, April, July and October, 25th of June, 1735.

104. Red Lion at Bury in Lancaſhire, next Thurſday to every full moon, July 26. 1731.

105. Dog in Stourbridge, Worceſterſhire, every Wedneſday, Aug. 1.

106. White Horſe in Piccadilly, 1ſt and 3d Monday, Dec. 27.

107. Foreſt's Coffee-houſe, Charing-Croſs, 2d Wedneſday.

108. Caſtle at Kingſton in Surrey, 2d and 4th Tueſday.

109. Hamburgh in Lower Saxony.

110. Swan in Birmingham, laſt Monday.

111. Boſton in New England.

112. Valenciennes in French Flanders.

113. Duke of Marlborough's Head in Petticoat Lane, White Chapel, 2d and 4th Friday, Nov. 5. 1734.

114. Maſon's Arms at Plymouth, 1ſt and 3d Friday.

115. Mitre in Mint-Street, near St George's Church in Southwark, 2d and 4th Tueſday, 11. 1735.

116. At the Hague.

117. Fencers, near Newcaſtle upon Tyne, 1ſt Monday, June 24.

118 At the Caſtle, Aubigny in France, 1ſt Monday, Aug. 12

119. Sun in Old Round Court, 2d and 4th Tueſday, Aug 26

120. Liſbon Lodge.

121. Lord Weymouth's Arms at Warminſter in Wiltſhire, 1ſt Thurſday

122. Rummer in Briſtol, 1ſt and 3d Friday.

123. Anchor in Cock Lane, Snow-Hill.

124. Savanah in the Province of Georgia.

125 Aſhley's London Punch Houſe, Ludgate Hill.

126. Three Cups in Colcheſter, 1ſt and 3d Monday.

127 Fountain in Shrewſbury, 1ſt Monday, April 16.

128. Fountain in Gates-Head, in the Biſhoprick of Durham, March 8. 1735.

129. Greyhound in Lamb-Street, Spittlefields.

130 Three Crowns, Weymouth and Melcomb-Regis, Dorſetſhire.

131. King's Head in Norwich.

132. George in Tyth-Barn-Street in Liverpool.

133. Sun, Fiſh-Street-Hill, 1ſt and 3d Mon.

134. King's Arms Edgeburton-Street, Birmingham.

135. Yorkſhire Gray in Beer-Lane in Thames-Street, 3d Friday, Dec. 2.

136. Black Dog, Caſtle-Street, Seven-Dials.

2d and 4th Tueſday; Maſter's Lodge, every Sunday, Dec. 21.

137. Bloſſom's Inn in Lawrence-Lane Cheapſide.

138. City of Durham in Wallow-Street.

139. Crown, Weſt Smithfield, 1ſt and 3d Wedneſday, Feb. 14.

140. King's Arms in Cateaton-Street.

141. Horn Braintree in Eſſex.

142. Three Tons in Wood-Street.

143. Weſtminſter-Hall, Dunnings Ally, Biſhopſgate-Street, 1ſt and 3d Wedneſday, March 30. 1737.

144. White Chapel Court Houſe, White Chapel

145. Half Moon and Three Tons on Snow-Hill.

146. Falmouth, 2d and laſt Thurſday, May 20th 1751

147. Great Yarmouth in Northfolk, June 6. 1751.

148. Weſt-Street Graveſend, 1ſt and 3d Thurſday, June 8 1751.

149. The Sea Captains Lodge near Billingſgate, 1ſt and 3d Tueſday, Aug. 29. 1751.

150. N° 4. At Minorca, 1ſt Monday, Nov. 26 1751.

151 At Helſton in Cornwall, 1ſt and 3d Tueſday, April 14 1752

152. St John's Lodge, at Bridgetown in the Iſland of Barbadoes, 4th Mon. April 23. 1752.

153. Leadenhall Saint, late the Bell, at Aldgate, 2d and 4th Monday, July 13. 1752.

154. The Corner of Maggots-Court, Piccadilly, 1ſt and 3d Tueſday, Auguſt 21. 1752.

155. At Truro in Cornwall, 2d and laſt Tueſday, Sept. 22. 1752.

156 At Chardenagore, the Chief French ſettlement in Bengal, Eaſt-India.

157 At Madraſs in Eaſt-India.

158 At the Hague in Holland.

159 St Peter's Lodge in the Iſland of Barbadoes, 1ſt and 3d Saturday, Dec. 15 1752

160 Groſvenor-Street, 2d and 4th Monday, Feb. 24 1753

161 Saliſbury-Court, 2d and 4th Wedneſday, March 5th 1753.

162 Piccadilly, 2d and 4th Monday.

163 Lilly Tavern in Guernſey, May 10 1753

164 Wine-Street, Briſtol, 2d and 4th Tueſday, Aug. 22 1753

165 Great Queen-Street, 2d and 4th Tueſday, Oct. 23 1753

166 Market-Street, Carmarthen, South-Wales, 1ſt and 3d Monday, Oct. 24 1753

167 Princes-Street, Cavendiſh Square, 2d and 4th Wedneſday, Nov. 5th 1753

168 White-Lion-Lane, Norwich, 3d Wedneſday, Nov. 10 1753

169 Evangeliſts Lodge at Antigua, Nov. 10 1753

170 At Amſterdam, Nov. 30 1753

171 At Preſtoti, Lancaſhire, Wedneſday next before full moon, Dec. 20 1753

172 The Royal Exchange in the Borough of Northfolk in Virginia, 1ſt Thurſday, Dec. 22 1733

173 St Paul's Lodge at Speight's Town in Barbadoes, 1ſt and 3d Tueſday, Jan. 31 1754

174 Manſel-Street, Goodman's Field's, 2d and 4th Wedneſday, Feb. 9 1754

175 Redruth in Cornwall, 1ſt and 3d Thurſday, Feb. 14 1754

176 Lemon-Street, Goodman's-Fields, 1ſt and 3d Wedneſday, Feb. 18 1754

177 Union-Street, Weſtminſter, 2d Tueſday, March 2 1754

178 All-Saints, Norwich, March 4 1754

179 Ramſgate in the Iſle of Thanet, 2d and 4th Monday, March 8 1754

180 Cow-Lane in Leeds, 1ſt Wedneſday, March 28 1754

181 Fleet Street, 1ſt and 3d Friday, March 29 1754

182 Doctor's-Commons, 3d Monday, April 5 1754

183 Doctor's Commons, 2d and 4th Monday, April 13 1754

184 At Weſtminſter Bridge, 1ſt and 3d Wedneſday, May 13 1754

185 Silver-Street, Golden Square, 2d and 4th Wedneſday, June 4th 1754

186 Leiceſter, 1ſt and 3d Tueſday, Aug. 21 1754

187 Cardiff Glamorgans, South Wales, 2d Monday, Aug. 1754

188 Cow-Bridge, Glamorganſhire, laſt Monday, Sept. 1754

189 N° 2. At St Euſtatius, Dutch Iſland, Weſt Indies, 1754

190 Loweſtoff in Suffolk, 2d Monday, Oct. 29 1754

191 Charing-Croſs, 2d Tueſday, Nov. 2 1754

192 Ludgate-Hill, 2d and 4th Monday, Dec. 14 1754

193 Salford, near Mancheſter, 1ſt and 3d Monday Feb. 4 1755

194 N° 8. The King's own Regiment of Foot, 1ſt and 3d Tueſday, Feb. 15 1755

195 Ruſſel-Street, Covent-Garden, 2d and 4th Thurſday, March 2 1755

196 Chiſwell-Street, 1ſt and 3d Wedneſday, April 5 1755

197 St James's-Street, 2d and 4th Thurſday, May 5 1755

198 Penzance in Cornwall, 1ſt and 3d Wedneſday, June 14 1755

199 High Holborn, 1ſt and 3d Monday, June 17 1755

200 St Auguſtine's Pariſh, city of Norwich, 1ſt and 3d Monday, June 17 1755

201 The Lodge of Charity, at Amſterdam, June 24 1755

202 Foregate-Street, Cheſter, every other Monday, June 24 1755

203 Beccles in Suffolk, July 14 1755

204 In Yorktown, Virginia, 1ſt and 3d Wedneſday, Aug. 1 1755

205 The Flower in Hand, Pariſh of St Mary, Norwich, 1ſt and 3d Tueſday, Sept. 16 1755

206 Sunderland near the ſea, county of Durham, 1ſt Friday, Oct 7 1755

207 The Grand Lodge Frederick, at Hanover, Nov. 25 1755

208 Bridges-Street, Cheſter, Dec. 2 1755.

209 A Lodge at Willmington on Cape Fear River, in the Province of North Carolina, March 1755

210 Merlin's Cave, Old Shambles, Liverpool, April 15 1755

211 Upper end of Cranborne Alley, Leiceſter Fields, 1ſt and 3d Monday, Jan. 20 1756

212 In the Strand, 2d and 4th Friday, Feb. 26 1755

213 A Lodge in Captain Bell's Troop in the Regiment, Hon. Lord Ancram's Regiment of Dragoons, Feb. 7 1756

214 The Lodge of Peace at Amſterdam, Sept. 23 1756

215 St Martin's Lane, 1ſt and 3d Tueſday, April 30 1756

216 Corner of New Burlington-Street, 1ſt and 3d Thurſday, Dec. 2 1756

217 At the Marquis of Carnarven's at Sunderland near the ſea, 1ſt and 3d Tueſday, Jan. 14 1757

218 In the Pariſh of St Mary in the Iſland of Jamaica, Feb. 17 1757

219 The three Kings in Small Street, Briſtol, 2d and 4th Thurſday, Feb 17 1757

220 At Parliament Coffee houſe, in Parliament Street, 2d and 4th Tueſday, Feb. 14 1757

221 At Lynn Regis in Northfolk, 4th Wedneſday, Feb. 21 1757

222 In the Pariſh of St Lawrence, Norwich, 2d Wedneſday, March 23 1757

223 St a Croix, a Daniſh Iſland in the Weſt-Indies, 1756

224 The head of the Side, New-Caſtle upon Tyne, 1ſt Monday, Oct. 13 1757

225 Bloomſbury Market, 2d Monday, May 4 1757

226 At Shadwell, 1ſt and 3d Monday, Oct. 31 1757

227 The Lodge of Regularity at Amſterdam, Nov 21 1757

228 Dukes Court, Bow-Street, Covent-Garden, 1ſt and 3d Wedneſday, Dec. 20 1757

229 St Michael's Lodge in the city of Severn, in the Dutchy of Mecklenburg, May 15 1754

230 In the Pariſh of St Mary, Norwich, Feb. 18 1758

131 Southſide-Street, Plymouth, 2d and 4th Monday, March 1 1758

132 Broad-Street, Briſtol, 2d and 4th Monday, March 8 1758

233 Lodge at Bombay, in the Eaſt-Indies, March 24 1758

234 Barwick Street, St James's, 1ſt and 3d Friday, Aug. 6 1758

235 The Sea Captains Lodge, at Yarmouth Northfolk, Jan. 1 1759

236 The 2d Diviſion of Marines, Plymouth, Jan 2 1759

237 St James's Lodge at Barbadoes, March 20 1758

238 New Inn at Exeter, 1ſt and 3d Wedneſday, 1732

239 At Newton Abbot Devonſhire, 1ſt and 3d Thurſday, March 17 1759

240 Meadway's Wine-Vaults in the Weſt-town of Crediton in Devonſhire, 1ſt Monday, April 21 1759

241 Portſmouth Common, 2d and 4th Friday, April 21 1759

242 Bernard Caſtle in the county of Durham, 1ſt Monday, April 21 1759

243 At Windſor, 3d Thurſday, June 6 1759

244 The Temple Lodge at Briſtol, 1ſt and 3d Monday, July 2 1759

245 In the Strand, 3d Friday, Auguſt 24 1759

246 Prince George Lodge, in George town, Winyaw, South Carolina, once a month, 1743

247 The Union Lodge at Charles-town, South Carolina, 2d and 4th Thurſday, May 3 1755

248 A Maſter's Lodge at Charles-town, South-Carolina, 2d and 4th Thurſday, March 22 1756

249 Port Royal at Beaufort, Port Royal Carolina, every other Wedneſday, Sept. 15 1756

250 Solomon's Lodge in Charles-town, South-Carolina, 1ſt and 3d Thurſday, 1735

251 Without Mighton's gate at Hull, 2d and laſt Thurſday, Aug. 20 1759

252 Canterbury, 1ſt and 3d Wednesday, Jan. 14 1760

253 On board his Majeſty's ſhip the Vanguard, Jan. 16 1760

254 The Marines Lodge near the Hermitage, 1ſt and 3d Friday

255 At Guernſey

256 Anderton's in Fleet-Street, 1ſt and 3d Wednesday, Nov. 27 1760

257 At Leeds in Yorkſhire, Jan 8 1761

258 Stonegate, York, 1ſt and 3d Monday, Jan. 12 1761

259 The Caledonian Lodge at the Edinburgh Coffee-houſe, Swithings Alley, near the Royal-Exchange, 2d and 4th Thurſday, March 5 1761

260 The Poſt-office on the Cuſtom-houſe key, at Whitehaven in Cumberland, May 4 1761

261 Granby's head, in the Town and Port of Dover, May 8 1761

262 Boar's-head, Holywell, Flintſhire, 2d and 4th Wedneſday, May 20 1761

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APPENDIX.

Since printing of the foregoing work, we have been favoured with a COPY of the CHARTER of INCORPORATION, granted by his preſent Majeſty to the GRAND LODGE of ENGLAND.

GEORGE THE THIRD, by the Grace of God, of *Great Britain*, *France*, and *Ireland*, King, Defender of the Faith, TO ALL to whom theſe PRESENTS ſhall come, Greeting, WHEREAS the SOCIETY of FREE and ACCEPTED MASONS have for Ages held frequent Meetings within this Realm, and have ever demeaned themſelves with Duty and Loyalty to Us and our Predeceſſors, with Reverence and Obedience to the Laws, and Kindneſs and Good-Will to their Fellow-Subjects: And whereas, the ſaid Society appears to have been originally inſtituted for humane and beneficent Purpoſes, and have diſtributed, from Time to Time to all without Diſtinction, who have had the ſingle Claim of Wretchedneſs, Sums to a great Amount, collected by voluntary Contribution among themſelves. And whereas, Our entirely beloved, *&c. &c. &c.* Members of the Society of FREE and ACCEPTED MA-

SONS, under the Conſtitution of *England*, in Behalf of themſelves and many others of the ſaid Society, by their Petition humbly preſented to Us, have moſt humbly beſought us, to grant Our moſt gracious LETTERS PATENT to INCORPORATE the ſaid SOCIETY, and make them a Body Politic and Corporate for ever. NOW, KNOW YE, That We, out of Our Princely Regard to a Body of Men, aſſociated for ſuch laudable Purpoſes, willing to manifeſt to the World our intire Approbation of their paſt Conduct, and deſirous to enable them to anſwer more effectually the humane Ends of their Inſtitution, of Our eſpecial Grace, certain Knowledge, and mere Motion, have ordained, given, and granted, and by theſe Preſents for Us, Our Heirs, and Succeſſors, do ordain, give, and grant, That for the Future there ſhall be a PERPETUAL SOCIETY, which ſhall be called by the Name of THE SOCIETY OF FREE AND ACCEPTED MASONS OF ENGLAND. And We do hereby declare, That the ſaid Society ſhall conſiſt of a Grand Maſter, Deputy Grand Maſter, Grand Wardens, Paſt Grand Officers, Provincial Grand Maſters, Grand Treaſurer, Grand Secretary, Grand Sword-Bearer, Twelve Stewards, and of the Maſters and Wardens of the ſeveral ſubordinate Lodges, who, together with thoſe already numerated, compoſe the GRAND LODGE, who by the name of THE SOCIETY

SOCIETY OF FREE AND ACCEPTED MASONS OF ENGLAND, ſhall for ever hereafter be a Body Politic and Corporate, in Deed and in Law; and that, by the ſame Name, they and their Succeſſors, ſhall have perpetual Succeſſion; and that they and their Succeſſors, by that Name, ſhall and may, for ever hereafter be enabled, and rendered capable, and have power (notwithſtanding the Statute of Mort-main) to purchaſe, have, take, acquire, receive, poſſeſs, enjoy, and hold, to them and their Succeſſors, Manors, Meſſuages, Lands, Rents, Tenements, Goods and Chattels, Annuities, and Hereditaments, of whatſoever Nature or Kind, in Fee and Perpetuity, or for Terms of Life or Years, or otherwiſe. And We hereby give and grant unto the ſaid Society and their Succeſſors, by the Name aforeſaid, Our ſpecial Licence, full Power, and lawful Authority, to hold and enjoy Lands and Hereditaments, which may be hereafter deviſed, granted, or ſold to the ſaid Society. And alſo, to purchaſe, hold, receive, and poſſeſs in Mortmain, in perpetuity or otherwiſe, to, or for the Uſe of, or in Truſt for them and their Succeſſors, for the Uſe and Benefit of the ſaid Corporation, from any Perſon or Perſons, Bodies Politic or Corporate, their Heirs and Succeſſors, reſpectively, ſuch Manors, Lands, Tenements, Rents, and Hereditaments, as they ſhall think fit to purchaſe, or ſhall be given, granted, deviſed,

or conveyed to them by Deed, or otherwiſe, not exceeding the Yealy Value of

over and above all Charges and Reprizes, ſo far as they are not reſtrained by Law: And alſo, to ſell, grant, demiſe, exchange, and diſpoſe of any of the ſaid Manors, Meſſuages, Lands, and Tenements, whereof or wherein they ſhall have an Eſtate of Inheritance for Life or Lives, or Years, as aforeſaid. And we further grant, That the ſaid Society and their Succeſſors, by the Name aforeſaid, may and ſhall by the ſaid Name of THE SOCIETY OF FREE AND ACCEPTED MASONS OF ENGLAND, be able to ſue and to be ſued, plead and be impleaded, anſwer and be anſwered unto, defend and be defended, in all Courts and Pleas whatſoever, of Us, Our Heirs and Succeſſors, before any of our Judges and Juſtices and other Officers of Us, Our Heirs and Succeſſors, in all and ſingular Actions, Suits, Plaints, Cauſes, Matters, Demands, and things whatſoever; and to act and do in all Matters and Things relating to the ſaid Corporation, in as ample a Manner and Form as any other Our Liege Subjects, being Perſons able and capable in the Law, or any other Body Politic or Corporate, in this Part of Our Kingdom of *Great Britain*, called *England*, lawfully may, or can act or do: And that the ſaid Corporation for ever ſhall and may have and Uſe a Common Seal, for the Cauſes and

and Buſineſſes of them and their Succeſſors, and that it ſhall and may be lawful for them and their Succeſſors, to change, break, alter, and make new the ſaid Seal, from Time to Time, as they ſhall think fit. And we do hereby give and grant unto the ſaid Society a Coat of Arms; that is to ſay,

And, for the better Execution of this our Grant, We do nominate, conſtitute and appoint Our Right Truſty, and dearly beloved Couſin and Counſellor *Henry* Duke of *Beaufort* to be Firſt Grand Maſter, Our Truſty and Well-beloved the Honourable *Charles Dillon* to be the Firſt Deputy Grand maſter,

each of them reſpectively to be and continue in their ſeveral and reſpective Offices of Grand Maſter, Deputy Grand Maſter, *&c. &c. &c.*

until the Feaſt of St *John* the *Evangeliſt*, which ſhall happen next after the Expiration of One Year from the Day of the Date of theſe Preſents, and from thence until other fit and able Perſons be choſen into the ſaid Offices in their reſpective Rooms. Provided always, That all the Perſons ſo appointed, or hereafter to be appointed, Members of the Grand Lodge, ſhall, in all Things, aid, adviſe and aſſiſt in conducting the Buſineſs, and in all Matters relating to the Regulation and Government of the ſaid Society of FREE AND

ACCEPTED MASONS OF ENGLAND. And We do give and grant unto the ſaid Grand Maſter, or his Deputy, his or their Succeſſor or Succeſſors for the Time being, full Power and Authority, by virtue of theſe our Letters Patent, to iſſue Warrants for the conſtituting of ſubordinate Lodges; and the ſaid Lodges, warranted as aforeſaid, ſhall be, and they are hereby declared to be legal and regular. And furthermore, We give and grant to the ſaid Society, that they ſhall and may hold Meetings of themſelves, for the better Management of their Funds, and the Application of them to proper Purpoſes, and the Tranſaction of all other Buſineſs relating to the Society, when and as often as it ſhall be neceſſary, in any Place within the City of *London*, or Ten Miles thereof. And it ſhall be lawfull for the ſaid Society from Time to Time to nominate and chuſe once in every Year, one fit and able perſon to be Grand Maſter, and one other to be Grand Treaſurer of the ſaid Society; the other Officers to be appointed in the Manner and Form heretofore eſtabliſhed by the long and uninterrupted Uſage of the Society, to continue ſeverally until the Feaſt of St *John* the *Evangeliſt* next after the expiration of One Year from the Time of their reſpective Elections or Appointments (if they ſhall ſo long live, or not be removed for ſome juſt or reaſonable Cauſe), and from thence till another

other be choſen. And in caſe the Grand Maſter, Deputy Grand Maſter, &c. &c. &c.

or any of them, ſhall die, recede or be removed from any of the ſaid Offices reſpectively, then and in ſuch Caſe it ſhall be lawful to chuſe or appoint (according to ancient Uſage) a fit and able Perſon to fill up ſuch Office as ſhall become vacant. And the Perſon or Perſons ſo choſen or appointed ſhall continue till the Expiration of the Year for which their Predeceſſor in ſuch Office had been choſen or appointed. And if it ſhall happen, that the Election of the Grand Maſter, and Grand Treaſurer, and Appointment of the other Grand Officers, cannot be perfected on the Feaſt of St *John the Evangeliſt*, We do hereby grant, that the Grand Maſter may lawfully aſſign or appoint any other Day as near as may be after the Feaſt of St *John the Evangeliſt*, for the perfecting ſuch Election or Elections, which ſhall always be in the Manner and Form heretofore obſerved by the ſaid Society, and for the Nomination and Appointment of ſuch Officers as by the ancient Uſage of the ſaid Society are not elective, and ſo from Day to Day, till the ſaid Elections and Appointmens ſhall be completed. And We further give and grant to the ſaid Society, that the Grand Maſter, Deputy Grand Maſter, and conſtituent Members of the Grand Lodge for the Time being, ſhall and may, from

from Time to Time, aſſemble together in ſuch convenient Place in *London*, or within Ten Miles thereof, as the Grand Maſter, or Deputy Grand Maſter by the Grand Maſter's Authority, ſhall appoint, by Summons or other Notice, which he is by theſe preſents impowered and required timely to iſſue for that purpoſe to all the ſaid Members; and that they being ſo met ſhall have full power to make, conſtitute and ordain ſuch Statutes, Bye-Laws and Ordinances as ſhall appear to them to be good, and neceſſary and expedient for the Government, Order and Regulation of the ſaid Society, and every Member thereof; which Statutes, Bye-Laws, and Ordinances, not being repugnant to the Laws of this Realm, ſhall and may be effectually obſerved and kept; and to do all other things concerning the Government, Eſtate and Revenues of the ſaid Society. Provided nevertheleſs, and Our Will is, That no Bye-Law, Statute, or Ordinance, ſo to be made by this Corporation, ſhall be binding upon the ſaid Society, until the ſame ſhall have been read over and approved of by the Majority of the Society aſſembled together for that Purpoſe.

In Witneſs whereof We have cauſed theſe Our Letters to be made Patent. Witneſs Ourſelf at *Weſtminſter*.

22 JY63

In

In the preceeding Hiſtory of Maſonry in England, Chap. IV. p. 108, the Liſt of grand Maſters and other officers of the Grand Lodge being only brought down to the year 1758, we here ſubjoin the names of thoſe Noble Perſons, who have ſince that period preſided over the Grand Lodge of England.

1759.

SHOLTO CAHRLES DOUGLAS, Lord Aberdour, *Grand Maſter.*

John Revis, Eſq; *Dep. Gr. M.*
Dr T. Manningham, *and* J. Dickſon, Eſqs. *Gr. W.*

1760.

SHOLTO CHARLES DOUGLAS, Lord Aberdour, *Grand Maſter.*

John Revis, Eſq; *Dep. Gr. M.*
Caſpar Schombart, *and* Charles Maſſey, *Gr. W.*

1761.

SHOLTO CHARLES DOUGLAS, Lord Aberdour, *Grand Maſter.*

John Revis, Eſq; *Dep. Gr. M.*
Caſper Schombart *and* Arthur Beardmore, Eſqs. *Gr. W.*

1762.

WASHINGTON SHIRLEY, Earl Ferrers, *Grand Maſter.*

John Revis, Eſq; *Dep. Gr. M.*
Col. John Salter, *and* Robert Groat, Eſqs. *Gr. W.*

WASH-

1763.

WASHINGTON SHIRLEY, Earl Ferrers, *Grand Maſter.*
Col. John Salter, *Dep. Gr. M.*
R. Groat, *and* T. Edmonds Eſqs. *Gr. W.*

1764.

CADWALLADER Lord BLANEY, *Grand Maſter.*
Col. John Salter, *Dep. Gr. M.*
The Hon. Thomas Shirley, *and* Thomas Alleyne, Eſqs. *Gr. W.*

1765.

CADWALLADER Lord BLANEY, *Grand Maſter.*
Col. John Salter, *Dep. Gr. M.*
Richard Ripley, Eſq; *and* Capt. Charles Tuffnal, *Gr. W.*

1766.

CADWALLADER Lord BLANEY, *Grand Maſter.*
Col. John Salter, *Dep. Gr. M.*
Peter Edwards, *and* Horatio Ripley, Eſqs. *Gr. W.*

1767.

HENRY, Duke of Beaufort, *Grand Maſter.*
Col. John Salter, *Dep. Gr. M.*

1768.

HENRY, Duke of Beaufort, *Grand Maſter.*
Charles Dillon, Eſq; *Dep. Gr. M.*
Rowland Holt, *and* Henry Jaffray, Eſqs. *Gr. W.*

1769.

HENRY, Duke of Beaufort, *Grand Maſter.*
Charles Dillon, Eſq; *Dep. Gr. M.*

1770-1.

JOHN, Duke of Athole, *Grand Maſter.*

An ODE on MASONRY.

The Words by Brother JACKSON, *and ſet to Muſic by* Brother GILDING.

I.

WAKE the lute and quiv'ring ſtrings,
Myſtic truths Urania brings;
Friendly Viſitant, to thee
We owe the depths of MASONRY:
Faireſt of the virgin choir,
Warbling to the golden lyre,
Welcome, here thy ART prevail:
Hail! divine Urania, hail!

II.

Here in Friendſhip's ſacred bower,
The downy-wing'd, and ſmilling hour,
Mirth invites, and ſocial Song,
Nameleſs myſteries among;
Crown the bowl and fill the glaſs,
To ev'ry Virtue, ev'ry Grace,
To the BROTHERHOOD reſound,
Health, and let it thrice go round.

III.

We reſtore the times of old,
The blooming glorious Age of Gold;
As the new creation free,
Bleſt with gay Euphroſine;
We with godlike Science talk,
And with fair Aſtrea walk;
Innocence adorns the day,
Brighter than the ſmiles of May.

Pour

IV.

Pour the roſy wine again,
Wake a louder, louder ſtrain;
Rapid Zephyrs, as ye fly,
Waft our voices to the ſky;
While we celebrate the NINE,
And the wonders of the Trine;
While the ANGELS ſing above,
As we below, of PEACE and LOVE.

SONG.

FROM henceforth ever ſing
The Craftſman and the King,
With poetry and muſic ſweet
Reſound their harmony complete,
And with Geometry in ſkilful hand
Due homage pay,
Without delay,
To great DUMFRIES our MASTER GRAND.
He rules the free-born Sons of Art
By Love and Friendſhip, hand and heart.

CHORUS.

Who can rehearſe the praiſe
In ſoft poetic lays,
Or ſolid proſe, of Maſons true,
Whoſe art tranſcends the common view?
Their *ſecrets* ne'er to ſtrangers yet expos'd,
Preſerv'd ſhall be
By Maſons Free,
And only to the Ancient Lodge diſclos'd;
Becauſe they're kept in Maſon's heart
By Brethren of the Royal Art.

FINIS.